

TWO  
S E R M O N S  
P R E A C H E D B Y

Master HENRY SMITH: *with*  
*a Prayer for the morning there-*  
*unto adioyned.*

And published by a more perfect  
Copy then heere-  
*before.*



AT LONDON,  
Printed for *William Leake*, dwelling in Pauls  
Churchyard at the signe of the Ho-  
ly-Ghost. 1610.



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## THE SINNERS Conuerſion.

The Text.

Luke 29. verſes 1. 2. 3. 4. 5.

- 1 Now when Ieſus entred and paſſed through Iericho,
- 2 Behold there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.
- 3 And he ſought to ſee Ieſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.
- 4 Wherefore he ranne before, and climbed vp into a wild Figge-tree that hee might ſee him, for he ſhould come that way.
- 5 And when Ieſus came to the place, hee looked vp, and ſaw him, and ſaid vnto him, Zaccheus, come down at once: for to day I muſt abide at thine houſe.



N the end of the Chapter before going, we may ſee how Chriſt healed a man, blinde in his bodily ſight, namely, Bartimeus, whereby hee ſheweth himſelfe to be the Phyſitian of the body: Here we ſhall ſee how he cured one blinde in minde, namely, Zaccheus, whereby he ſheweth himſelfe to be the Phyſitian of the ſoule, and therefore the Sauour of the whole man.

In ſpeaking of Zaccheus and his conuerſion, we will obſerue foure circumſtances: Firſt, the place where he

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was called, which was Iericho, secondly, the person that was called, Zaccheus the Publican. Thirdly, by whom & how he was called, by the voyce of Christ. And lastlie, the effect and fruit of his calling, his good confession.

*The first circumstance.*

Iosua. 6.

1. Reg. 16. 34.

Ioh. 7. 52.

First therefore for the place where he was conuerted, it appeareth to be Iericho, a citie not farre distant from Ierusalem. It was sometime a notable Citie, till it was subuerted and ruinated by the Lords Champion Iosua. It was builded againe in the dayes of Ahab, by Hiel the Bethelie, and remaineth at this day with the rest of that holy Land, vnder the Turkish Empire. Vnto this Iericho, the Lord of heauen and earth vouchsafeth to come in the likenes of a seruant. And as Iosua copassed Iericho seauen times minding to destroy it, so Christ the true Iosua, resorted oftentimes to Iericho, minding to saue it. But as in the destruction of Iericho, Iosua spared none but Rahab the harlot: so Iesus in his iourney to Iericho conuerted none but Zaccheus the Publican. When Iosua had conquered and rased Iericho, he sowed salt in it to make it barren, and cursed him that should attempt to build it vp: yet in this barren soile Christ hath his spirituall hauest, and in this cursed Citie he hath a holy Temple, a blessed building. Samaria that wicked city, affordeth many that beleue in Christ. Iohn 4. 39. And out of Galile, from whence they thought no good thing might come, Iohn 1. verse 46. Christ called diuers of his Apostles; and euen in Iericho this cursed Citie, Christ hath a rich man that is to be saued. In every place Christ hath his chosen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is all in all, to all that call vpon him, Rom. 10. 12.

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*The second circumstance.*

Now followeth the description of Zaccheus, which is most plainly & fully set forth unto vs. The holy ghost speaking of Zaccheus and his conuersion, comes in with an *Ecce*, Behold, as if it were a wonder that Zaccheus should be conuerted: Zaccheus was a Gentile, a Publican, and a rich man, and therefore behold a miracle, as if in the conuersion of Zaccheus, these three should be conuerted at once.

Zaccheus was a Gentile; a maruell to see a Gentile become a Iew, that is, to beleue in Christ. Hee was a principall Publican; a strange thing to see a chiefe customer to giue ouer his office: and he was rich also; a rare matter to see a rich man to enter into the kingdome of God: and therefore behold a miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perswaded to forsake their idolatry and superstition. Christ going to *Ierusalem*, conuerteth a Gentile, to signifie the calling of the Gentiles: he conuerteth a publican, to shew that notorious sinners may hope to be saved, if they repent and amend, as Zaccheus did. He conuerteth a rich man, to shew that al rich men are not excluded from the kingdome of heauen.

He was called Zaccheus before his conuersion, but hee was neuer truly called Zaccheus till Christ called him so. His name signifying, simple, pure, honest; but his life was subtil, impure, and most detestable. Thus many are called by honest names, whose deedes bewray their dishonest natures, and vices oftentimes are shrowded in the habits of vertue, like *Aesopes Asse*, masking in the Lions skine, till his long eares detect his follie, or like the Crowe that is deckt in others plumes, till euery bird doe plucke his feather.

Matth. 19. 18.

Rom. 2. 13.

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Zaccheus by his profession was a Publican, and therefore much detested of the Iewes: for Publicans were Roman officers, appointed to gather and receiue publique custome or tribute of the Iewes, who were at that time in subiection to the Romanes. And amongst these Officers, Zaccheus was the chiefe, and (as it seemeth) Ouerseer of the rest that were in *Iericho*, and therefore in chiefe hatred among the Iewes, as one that chiefly fauoured the Romans tyranny, and serued to abridge their country liberty, which ought not to be subiect to any Nation.

Besides, he contemned the ceremonies of the Iewes, and regarded not their religion, nor liued after their law, and therefore with the rest of the heathen Publicans, was excommunicate out of their synagogue, Matth. cha. 18.

Thus was he hated for his profession, because he was a Publican, and for his religion, because he was a heathen. Yet was he beloued for his wealth, for rich men haue many friendes, Prou. 14. 20. And though they doe neuer so wickedly, yet haue they some to take their parts. If they speak neuer so proudly, yet are there some to praise their saying, Eccle. 13. 23. 24.

Zaccheus was a Publican, and therefore rich: for Publicans must needs be rich, and vsurers will be wealthy. But rich Publicans make poore Princes, and wealthy vsurers make many beggars. In euery prouince there were many Publicans, and therefore much poore people in euery place: for where there be many caterpillers, the fruit is soone consumed; & where there be many extortioners, beggars must needs abound.

By the Law of God, there might be no beggars in Israel, but when so many Publicans were suffered to receiue tribute of the Iewes contrary to Gods lawe, no maruell though so many sate and begged, contrary to Gods lawe, Luke 18. Iohn 9. Acts 3. By the lawe of God

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God, there ought to be no beggars among Christians, Psal. 32. 25. But when so many vsurers are tollerated in a christian common-wealth, contrary to the Lawe of Christ, Luke 6. 35. no maruell though we haue so many beggars, contrary to the minde of Christ. *The poore* (saith Christ) *ye shall haue alwaies with you, but when you will, you may doe them good*: and we shall be sure to haue the poore amongst vs alwaies, but we must make such good prouision for them, that they be not faine to beg their bred.

Thus was Zaccheus rich to himselfe, for hee was a Publican, but hee was rich toward God also, for he had a desire to see Christ. Almighty God, *who is rich in mercie*, Ephe. 2. hath so inspired his heart with the desire of heauenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seeke for heauenly treasure. Hee now forgetteth what his profession is, & begins to be of a new profession: and hee whose heart was wholly set vpon earthly profit, is now like olde *Simeon*, most desirous to see his Sauour. The Terrarch Herod desired to see Christ, and despised him when he saw him, Luk. 23. 8. 11. but Zaccheus the publican desired to see Christ, & reioyced when he saw him, like Abraham that desired to see the day of Christ, *Iohn* 8. 56. And therefore of the seruant of Sathan, Zaccheus is now become the childe of Abraham, which reioyced to see the day of Christ. Happy were his eyes that saw so blessed a sight, for many Prophets and righteous men haue desired to see and to heare those things that Zaccheus both saw and heard, and could not see nor heare the same. If Iacob thought himselfe happy, if that he might but see his sonne *Ioseph* before his death, then surely thrice happy Zaccheus, whose hap it was, not onely to see (as Iacob did) but to reioyce (as Mary did) in Christ his Sauour.

As Zaccheus was desirous to see Christ in earth, so I would

Leu. 35. 36.

37.

Mark 14. 7.

Psal. 37.

Luk. 2. 2.

Luk. 10.

Gen. 45.

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Rom. 10.  
1. Reg. 10.

would haue the rich men of our time, desirous to see Christ in heauen. For although with the eyes of our body we cannot see christ as *Zaccheus* did, yet with the eyes of our faith we may behold him as *Stephen* did, Acts 7. But if our faith be so weake sighted that we cannot see Christ, yet let vs haue a desire to hear christ in his word, whereby our faith may be increased, for faith comes by hearing the word of God. And as the *Queene* of the South desired to heare the wisdom of *Salomon*, so let vs be desirous to heare the wisdom of Christ our Sauour.

Iohn 20. 31.

King *Salomon* left some Bookes in writing, wherein is seene some part of his wisdom; and Christ our king, hath left vnto vs his most sacred word, as it were a taste of his wisdom, sufficient matter for our saluation; this is that heauenly foode, Mat. 4. 4. whereby our soules are fed vnto eternall life, let vs therefore labour for that heauenly foode: and as the *Israelites* were carefull to gather *Manna* to sustaine their bodies, so let vs be as carefull to heare the word to feede our soules. The people in the time of Christ, *Iohn* 6. 24. tooke great paines to follow Christ both by land and sea, and many now adaies (I confesse) are very forward to follow his faithfull Ministers, but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serue the time.

Exod. 19.

Ioh. 6. 26.

Two impediments.

*Zaccheus* is desirous to see Christ, a godly care, but yet he could not obtaine his purpose: a thing common; for euery one that hath anie good motion, hath alwaies some hinderance to crosse the same; and *Zaccheus* hath a double impediment to hinder his honest enterprise: The praise of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to be an enemy to those that would come to Christ. This hindred the blind man from receiuing his sight, Luk. 18. for the people rebuked him that hee should holde his peace, till Christ called him and opened his eyes. This hindred

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hindered them that brought the man sick of the Palsie, Mar. 2. for they could not come at Christ for the prease, till they vncouered the roofof the house, and let down the bed wherein the sicke of the Palsie lay.

This hindered the healing of the deafe and dumbe, Mar. 7. till Christ tooke him aside out of the multitude, and cured him. This hindered the raising of the Rulers daughter, Matth. 9. till Christ had thrust out the Minstrells and the multitude, and then restored the maid to life. Finally, this hindered Zaccheus here from comming vnto Christ, till Christ vouchsafed to call him to himselfe. Thus alwaies a multitude that is prone to euill, doth withdraw and hinder vs from approching vnto Christ: and therefore we must not follow a multitude to doe euill, nor decline after many, to ouerthrow the trueth. Exod. 23.

The second impediment that hindereth Zaccheus from seeing Christ, is his little stature. He was so low of stature, that he could not see Christ aboue the multitude: but Christ was aboue the multitude, and therefore could see Zaccheus though he were so low of stature. For God looketh not on the countenance, nor on the height of mans stature, but the Lord beholdeth the heart, and preferred little David before Eliab his eldest brother, because hee finderh in him a better heart to serue the Lord. And *Zaccheus* in his little bodie, hath a heart and minde prepared to seeke and see the Lord. *Zaccheus* was so low, that hee could not see Christ: but many amongst vs are so high that they will not see Christ. The common people in time of Christ were so desirous to follow Christ, that neither lamenesse nor blindness, nor sicknes, could stay them from comming to him; but the common people in our time, are more readie to follow their sport and pastime, then to come to the church to heare of Christ. And as for our rich men, who seeeth not that they will make great haste to see a comoditie,

2. Sam. 16. 7.

1. Sam. 16. 12.



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John 3. 2.

2. King. 5.

Esay 59. 2.

1. Reg 19.

dity, but will scarce come out of doores to heare a Sermon ?

They come to Church as Nichodemus came to Christ, by night, as if they were ashamed to come to Church: but they runne after profit, to get riches, as Gehezi ran after Naaman the Syrian to get a bribe.

Thus hath Zaccheus two lets that he could not see Christ, the one in the people, the other in himselfe: and we haue many lets to with-draw vs from Christ, some are externall, and without vs, as the inticements of the world, and some are internall and within vs, as the lusts of our owne flesh. The prease of the people hindereth Zaccheus from seeing Christ in his humility, & the multitude of our sinnes doe presse vs downe, that we cannot see Christ in glory. Zaccheus was a man of little stature, and that hindered him from seeing Christ in earth; and we are men of little faith, and that is the cause we cannot behold Christ in heaven.

Though *Zaccheus* was a man of little stature, yet it appeareth that he was not a man of little wit. For when he could not come to the sight of Christ for the multitude, he had the wit to runne before, and to climbe vp into a tree to obtaine his purpose. And for the most part it falleth out, that men of low stature, are men of high conceit, and the shortest bodies, haue the sharpest wits, God so providing, that the defects of their bodies might bee supplied with the gifts of their minde. Now Zaccheus that before was loth to moue his foote from the custome-house, for losing his profit, begins to run after Christ for feare of a greater losse, like Eliza that left his plowing, and ranne after Elias to follow his new vocation. But Zaccheus doth not only runne, but also climbe vp into a tree to see Christ: A strange thing that Zaccheus a rich man, and a chiefe customer, should behaue himselfe so childishly in the sight of so great a multitude; but the desire he had to see Christ, made him forget



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forget himselfe: and to commit such things as were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the world, and their owne liking. If Christ himselfe were content to leaue the glory which he had with his Father to come downe to vs; shall not wee bee content to leaue the reputation which wee haue with men to goe vp to him?

Rom. 12. 3.

But alas, where is there any almost that preferreth not the fruition of this earthly prison, before the possession of that heauenly mansion? and had rather hazard the hope which they haue of eternall glory, then leese the present enioying of their fading pleasure.

Iohn 12. 6.

The ambitious man hunteth after honour; and will not leese an inch of his estimation. The couetous man seekes after profit, and counts (like Iudas,) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his cheefe felicitie. Thus euery man makes his heauen of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But heere Zaccheus is of an other mind; for beeing a publike officer, he climbs into a tree, which stood not with his grauitie, and beeing a rich man, he runs to see Christ, which was not for his worldly profit; yea he takes great pains to see Christ, not respecting his ease or pleasure.

Thus must we bee affected if wee desire to come to Christ, that neither honours, nor preferments, nor profit, nor pleasure, nor kindred, nor friends, be able to hold vs backe: We must be ready, not onely to runne, but also to climbe (if need require) as *Zaccheus* did: that is, to take some paine and trauaile to haue a sight of Christ.

Mat. 3. 22.  
Luke 14. 29.  
1. Kings 10.

The *Queene* of the South vnderooke a great and tedious iourney to heare the wisdom of Salomon, but we are loath to take any paine to heare one that is greater then Salomon.

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1. Chro. 29. 9.

The people in Dauids time brought so much treasure, and so many gifts to the building of Gods Temple, that the Priests were faine to bid them cease: but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that very time misspent which is employed in the seruice of God; and that mony ill bestowed, which is giuen to the maintenance of his Ministers.

When *Zaccheus* could not see Christ for the multitude hee climbs into a tree, that groweth in the way where he was to passe, that from a tree he might behold him, which was to suffer on a tree for mans saluation. So when we cannot draw neere to Christ, by reason of our finnes that presse vs downe, we will climbe vp by a liuely faith, which is the tree of life, that groweth in the way to eternall life, that so, with the eies of our faith, wee may behold him that died for our sinnes vpon a tree.

Mat .11.1

It was a wilde Figge tree that *Zaccheus* climbed, but not like that vnfruitfull one which our Sauour cursed: for this bare most pretious fruite, euen such as Christ himselfe vouchsafed to pluck. A happy tree that bare such pretious fruite as *Zaccheus* was; but thrice happy *Zaccheus*, that so happily climbed on that happy tree.

Mat. 19. 10.

This tree grew in the way that Christ was to passe, for else *Zaccheus* might haue climbed to no purpose: So if we desire to find Christ, we must seeke him in the way where he hath promised to shew himselfe vnto vs, that is, in his holy Temple; where his word is duely preached, and his Sacraments reuerently administred, for where two or three are gathered together, he hath promised to be present amongst them.

*The*

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*The third Circumstance.*

*When Christ came to the place, hee looked vp and saw Zaccheus.*

As Zaccheus ranne before Christ, so Christ followed after to see *Zaccheus*. Sathan for his part went about like a roaring Lyon seeking to deuoure him; but Christ for his part goeth about like a good shepheard, minding to saue him. And although Sathan a strong armed man had taken some possession in the heart of *Zaccheus*, yet Christ a stronger then hee commeth vnarmed, and taketh from him his harnesse wherein he trusted, and rescueth the spoile.

Christ commeth to the place where *Zaccheus* was, because otherwise it had bin vnpossible for *Zaccheus* to come to his presence: for vnlesse the Lord vouchsafe to come vnto vs, wee cannot attaine to the presence of God. As no man might haue any accessse to king Assuerus except he stretched out his golden scepter: so no man may come to Christ, vnlesse he be called by the golden scepter of his sacred word.

*Christ looked vp and saw Zaccheus*, before *Zaccheus* could looke downe to behold him. Thus doth the Lord preuent vs with his mercy, whom he might cast off in his iustice; and if he perceiue in vs a willing mind to come vnto him, he is content to come first vnto vs. And like that good father, Luke 15. to behold vs while wee are yet a great way off, and to haue compassion on vs.

When Iobs three friends that came to visit him in his great calamitie lift vp their eies a farre off, they knew not *Iob*, because he was so sore afflicted. But Christ who is the mirour of true friendship, cannot so soone forget his friends, howsoever they be disguised. He knoweth his owne sheep wherefoeuer he seeth them, *Iob*. 10. whether

1. Pet. 5. 8.  
Iohn 10.  
Luke 11. 21.

Hester 4.

Iob. 2. 12.

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ther they be vnder the Figge-tree, as Nathaniel was, or vpon the Figgetree, as *Zaccheus* was, he hath respect vnto them. And if they haue a desire to seeke they shall bee sure to find, *Math. 7.* And if they labour & are heauy laden, hee will refresh them, *Math. 11.* Christ is now come to the place where *Zaccheus* is to be called; and as *Abraham*, *Gen. 22.* lift vp his eyes and saw in the bush a ramme that was to be sacrificed, so Christ lifting vp his eyes, saw in the tree *Zaccheus* the sinner that was to be conuerted. And now beginnes the conuersion of *Zaccheus*, for now Christ begins to speake vnto him.

*Zaccheus* desired onely to see Christ, but now Christ calleth him by name, and offereth his owne telfe vnto him. This was more then *Zaccheus* expected, and yet no more than Christ vouchsafeth, namely, to giue more then is desired. The sicke of the palsie that asked health, obtained also forgiveness of finnes. *Salomon* desired wisdom, and the Lord gaue him wisdom, and abundance of wealth beside. *Iacob* asked but meate and clothing, and God made him a great rich man. And *Zaccheus* desired only to haue a sight of Christ, and was so happy as to entertaine him into his house.

Thus the Lord that is rich in mercy to all that call vpon him, vseth oftentimes to giue more then wee aske: and hee that is alwaies found of them that seeke him with their whole heart, is found also sometime of Gentiles that knew not God, *Esay, 65. 1.* Let vs therefore that were sometimes finness of the Gentiles, seeke the Lord as *Zaccheus* did, while he may be found, and call vpon him while he is nigh. Hee will be found of them that seeke him hartily, and is nigh to all them that call vpon him faithfully, *Psal. 145. 18.*

*Zaccheus, come downe at once.* Now Christ beginnes to call *Zaccheus* from the tree to be conuerted, as God called *Adam* from among the trees of the garden to be cursed, *Gen. 3.* Before, *Zaccheus* was too low, and therefore

*Iohn 1.*  
*Luke 5.*  
*1. Kin. 3. 12. 13*  
*Gen. 28. 20.*

*Rom. 10. 12.*  
*Ephes. 2. 4.*  
*Ier. 29.*

*Rom. 10. 20.*  
*Esay. 55.*

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was faine to climbe, but now he is too high, and therefore he must come downe. And we ( for the most part ) are either too high, or too low, too hote, or too colde, too quick, or too slowfull in the Lords businesse. Sometime we flocke together to heare a Sermon, like the people, Luke 5. that pressed vpon Christ to heare the word, and anon we run to see some pleasant pastime, like the Athenians, whose eares alwaies itched to heare some newes.

Ag. 17.

Who make more shew of conscience and religion, then they that shew themselues most irreligious and vnconscionable? Who seemed more confident and vertuous in Christ his cause then *Peter*? and not long after, who more traiterous and faint-hearted?

Math. 26.

Many can say with *Peter*, that they will not stick to die before they will denie Christ; but when it comes to the triall, they are ready to abiure Christ and his religion before they will hazard either life or liuing.

He that will come to Christ, must come at once, without delay, for delayes (specially in the matter of our saluation) are most dangerous, and repentance may not be deferred. *Wee must make no tarrying to turne vnto the Lord, nor put off from day to day. lest the wrath of the Lord breake forth suddenly, and wee bee destroyed in our security, and perish in the time of vengeance.* When the Lord is minded to do vs good, he will haue vs come quickly, like Ioseph, Genesis 45. 9. that in the time of famine would haue his father Iacob to come downe quickly vnto him, to sojourne in Egypt, where there was some plentie of foode.

Eccles. 5. 7.

As the children of this world are very nimble to worke wickednes, so the children of light should be as nimble to follow goodnes. Iudas was nimble to betray Christ, Iohn 13. 27. and the bad debtors, Luke 16. could sit downe quickly to mis-reckon their creditor: so let vs come quickly to heare of Christ, that Christ may accept

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Luke 14. 28.

of vs quickly; let vs be nimble to make our accompt before, that we do not (like the foolish builder) come short of our reckoning.

But why must Zaccheus come downe so hastily? Euen to entertaine Christ into his house: *For to day* (saith Christ) *I must abide with thee.* This was ioyfull news to little Zaccheus. Not long before, he wanted meanes to see Christ, but now he hath opportunity to entertaine him into his house.

Mat. 35. 40.

There was more humanity in Christ then in Zaccheus: for if Christ had not bidden him selfe to dinner, he had not bin biddē for Zaccheus: So if Christ do not offer him selfe vnto vs in his afflicted members, he may go long enough before we will offer him any entertainment. As often as the poore craueth any reliefe at our hands, let vs imagine that Christ asketh something of vs: but as Zaccheus must entertain him presently without delay, so let vs be ready to helpe them presently, because they stand in neede of present helpe. And as he must receiue Christ into his house; so we must make account to receiue his needy members into our houses. And as the vniust steward procureth him selfe friends with his masters goods, so let vs make the poore to be our friends, by our beneficence and bounty towards them, that so receiuing them, (when they haue need) into our earthlie houses, they may receiue vs when we stand in greatest need, into euerlasting habitations.

Luke 6.

They that were inuited to the marriage, Math. 22, refused to come; but Christ is content to come to Zaccheus house before he was inuited. Wherein also he sheweth his great humiliry, in comming before he was requested, as they bewrayed their great arrogancy, in refusing to come beeing solemnly bidden. It was a part of great humility, that he that was most free from sinne, would vouchsafe to come into a sinners house: but it was a signe of great humility, that hee would bewray his great

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great necessitie, and seeke for succour at a sinners hand.

Alasse poore humble Sauour, who though thou be Lord of heauen and earth, as thou art the sonne of God, yet as thou art the sonne of man, hast not whercon to lay thy head, Matth. 8.

How iustly did thy prophet Ieremie wonder at thy humble pouertie, saying; *O thou hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Sonne of God vouchsafeth to come, and that vnrequested to a sinfull mans house; a special fauour: but he didaimeeth not to make his necessity knowne vnto him; O strange humilitie! Here therefore appeareth the singular humanitie and great humility of Christ to sinfull men; he offereth himselfe to be their guest, if he find the willing to intertain him for their guest. And Zaccheus no doubt was willing to entertain him, for although Christ heard not the voice, yet he heard the affection of Zaccheus inuiting him to dinner.

Ier. 14.

As therefore Zaccheus was willing to receiue Christ into his house, so let vs be ready to receiue him into our hearts. For as Christ said to Zaccheus, *This day I must abide at thy house:* so he saith to euery one of vs. *This day I must abide in your hearts.* Wherefore as the prophet Dauid saith, *Open your gates that the King of glory may come in:* so I say vnto you, *Open your hearts, that the word of God may enter in.* This day the word of God may abide in your hearts, for this day the word is preached vnto you; and who knoweth whether hee shall liue to heare it the next Sabbath: *To day therefore if you will heare his voyce, harden not your hearts,* as did the Israelites, lest if you harden your hearts, his voyce be heard no more amongst you.

Psal. 14.

Psal. 95.

This day you may gather this heavenly Manna, as the Israelites might gather their Manna six daies together, but to morrow (perhaps) and sixe daies after, you may

Exod. 16.

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not gather it, as on the teauenth day Manua might not be found.

1.Reg.19.

The Lord grant that you may gather sufficient foode for the sustentation of your soules, that as Elias the Prophet iournied in the strength of the meate that the Angell brought him, euen vnto Horeb the mount of God: so you in the strength of this spirituall meate which heere I bring you, may bee able to passe through the dangerous waies of this troublesome world, vnto Gods holy Mountaine, the haue of all happinesse: whither he bring vs, that hath deerely bought vs with his pretious blood, euen Christ Iesus the righteous: to whom with the Father, and the holy Ghost, three persons and one God, bee giuen all glory and maicsty, world without end.

Amen.

*FINIS.*

THE







## THE SINNERS Confession

Pro. 28. verse, 13.

*He that hideth his sinnes shal not prosper; but he that confesseth and forsaketh them shall haue mercy.*

### The Text.

Luke 19. verses 6. 7. 8. 9.

- 6 *Then he came downe hastily, and receiued him ioyfully.*  
7 *And when all they saw it, they murmured saying, that hee was gone to lodge with a sinfull man.*  
8 *And Zaccheus stood forth, and said vnto the Lord: Behold Lord, the halfe of my goods I giue to the poore: & if I haue takē from any by forged cauillation, I restore him foure-fold.*  
9 *Then Iesus said vnto him, This day saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.*



**Y**ou heard the last Sabbath, how Zaccheus the Publican was called to be a Christian: now you shal heare the fruit of his conversion. No sooner had Christ called him from the tree, but that he came downe hastily, & receiued him ioyfully.

This was the fruit which it had in the heart of Zaccheus, namely obedience to the voyce of Christ: a fruit

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Pfal. 29.

Heb. 4. 12.

Match. 8.

Iohn 6. 44.

more pretious and acceptable vnto God, than the most pleasant fruits which E Ien yeelded; and a sacrifice more sweet & acceptable vnto him, than al the sacrifices which the Law required. This is the sacrifice wherewith the Lord is pleased, euen when his voyce is obeyed, 1. Sam. 15 22. The voice of the Lord is a glorious voyce, & mighty in operation, diuiding the flames of fire, & shaking the cedar trees. So the voyce of Christ is a glorious voyce, his voice is mighty in operation, diuiding the soule and the spirit, and shaking *Zaccheus* from the wild figge-tree, whereinto he had climbed.

The same God to whose command the windes, the sea, the diuels, and death it selfe obey, heere commandeth *Zaccheus* to come down at once, and he commeth downe hastily to receiue him into his house, and hee receiueh him ioyfully. As *Zaccheus* could not come at Christ till he was called, so no man can come to Christ except the Father draw him: And as *Zaccheus* could not choose but come, when he was called by the voice of Christ, so when any man is called effectually by the preaching of the Gospel, he cannot choose but come to Christ: for where there is an effectuall calling, there is grace giuen also to obey the same, Rom. 8, 30. The Lord is faine sometime to call vs often, because we know not the voyce of him that calleth vs, as he called Samuel three times before hee answered; because at that time Samuel knew not the Lord, 1. Sam. 3. 7. But as soone as he vnderstood that it was the Lord that spake vnto him, he replied presētly, *Speak on Lord, for thy seruants heareth.* So when the Lord calleth any man effectually by the preaching of his word, all the parts and powers of his body doe yeeld their obedience, the eare listeneth, the tongue confesseth, the heart belecueth, the head deuiseh, the hand performeth, the foote runneth, the eye directeth, and all concurre *To doe thy will O God,* P. salme. 40. 7.

Such

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Such and so effectuall is the voyce of Christ in the hearts of his chosen, that it maketh Saul of a bloody persecutor to become Paul a painefull Preacher: it causeth Peter of a silly Fisherman, to become a catcher of men: and Zaccheus here of a vile Publican, to become a zealous Christian. And such also is the nature of the word preached, wherefoever it pleaseth the Lord to giue successe and encrease thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to save such as are ordained to eternall life. Acts 13. This is the power of the word of God, euen to cause a consenting to the truth thereof; and this is the property of the children of God, to yeeld all obedience to the word of God. As soone as Christ calleth Zaccheus, he comes downe presently, like the light in the creation, that was made as soone as God said, *Let there be light*. Heere therefore of Zaccheus that obeyed the voyce of Christ, let vs learne obedience to the voice of Christ: for as Christ biddeth Zaccheus to come downe, because he was too high: so he saith to euery one of vs, *Come downe*, because we are too high minded. But with vs the voice of Christ is not so effectuall as it was with Zaccheus: for he was content to come downe at the first bidding: but we must be often bidden, to beware of pride & ambition, and yet we wil stil be climbing. There are few so high that are content with their calling, but as Haman was alwaies aspiring till he came to the gallows, so many amongst vs are alwaies climbing till they catch a fall.

Againe, as Christ said to Zaccheus, *To day I must abide at thy house*: So Christ saith to vs, *To day my poor afflicted members should receiue some succour at your hands*. But as the Priest and the Leuite, Luke 10. passed by the wounded man leauing him halfe dead, so we (for the most part) passe by our needy brethren, leauing them vnrelieued. Thus are we euery way disobedient to the

Acts 9.  
Math. 4.

1. Cor. 3. 7.

Rom. 1.

Hest 7.

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voice of Christ. He teacheth vs to be humble as he himselfe is, Matth. 11. 29. and we waxe proud and insolent as Satan is. Hee willeth vs to be mercifull, as our heauenly Father is, Luke 6. 36. and we are cruell and vnmmercifull, as the rich Glutton was, Luke 16. This is the cause why the earth deceiueth and rendreth not her fruit, Esay 24. 5. This is the cause why the sword deuoueth abroad, and the pestilence destroyeth at home, Deut. 28. 15. Leuit. 26. 24. 25. and in a word, this is the cause of all the mischiefes and calamities that are threatened, euen because we are obstinate and rebellious against the Lord, we are vndutifull and disobedient to the voice of Christ, that calleth vs so louingly to come vnto him, Math. 11. 28.

Zaccheus was called but once, & he commeth quickly: but we are called oftentimes, and almost euery day, and that by the voyce of Christ himselfe, *For hee that heareth you* (saith Christ) Luke. 10. 16. *heareth mee*: and yet we cannot find the way to Christ. The word of God, which is the lanterne vnto our seete, and the light vnto our paths, Psalm. 119. hath bene plainly and plentifully preached amongst vs these many yeers, and yet many amongst vs haue not yet learned to come to Christ. *Zaccheus* comes quickly when Christ calleth him, let vs therefore learne of Zaccheus to come quickly when Christ calleth vs. We must be quicke in the Lords busines, for God cannot abide loyterers standing al the day idle, Mar. 20. and as he loueth a cheerfull giuer, 2. Cor. 9. 7. so he liketh a cheerfull follower.

It followeth therefore that Zaccheus receiued him cheerefully, Still Zaccheus is a receiuer: before he was a receiuer of custome, now he is a receiuer of Christ. Zaccheus receiued Christ two waies: first into his heart, when he desired to see him: and then into his house when he gaue him hospitalitie. Many receiued Christ to house, but not into their hearts, and therefore receiued him

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him grudgingly; but Zaccheus receiued Christ first into his heart, and then into his house; and therefore receiued him ioyfully. Of Zaccheus his ioyfulness, we must learne to be ioyfull when we do any thing for the cause of Christ: we must be glad to harbour Christ in his members, as Zaccheus was glad to harbour Christ himselfe. As before in coming downe from the tree, Zaccheus shewed his obedience: so heere in receiuing Christ into his house, he sheweth the loue that he bare vnto him. If Zaccheus had not loued Christ, he might haue sent him to some common Inne: But Zaccheus is content to receiue Christ in his owne house; yea he reioyceth to haue gotten so good a guest; like Abraham, that vsed to sit at the doore of his tent, and reioyced to entertaine strangers that went by the way: and therefore, though Zaccheus were a Gentile borne, yet herein he sheweth himselfe the child of Abraham, because he doth the works of Abraham, Ioh 8. ver. 39. So did Abraham, and so we must doe, if we will shew our selues to be the children of Abraham.

When Abraham thought only to haue entertained men, he receiue the Angels in the shape and likeness of men; and when Zaccheus thought to entertaine the sonne of man, he receiue the sonne of God himselfe. Let vs therefore (as the Apostle willeth vs,) Hebr. 13. 2. be mindfull to entertaine strangers, for as much as thereby some haue receiued Angels into their houses vnawares; and why should we not hope to entertaine the like, or better guests, if we be giuen to hospitalitie, as those godly Fathers were? For as the Angels came to them in the likenes of men: so Christ himselfe comes to vs in the likenes of a poore man, of a lame man, and of a blind man: and when he commeth, he commeth hungry, or thirsty, or naked, or harbourlesse, or sicke, or imprisoned: and happy are they that feede, or cloath, or harbour or visite him, when he commeth thus afflicted,

When

Gen. 18.

Abraham.  
Gen. 18. 3.

Lot.  
Gen. 19. 3.

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Math. 25.

When Abraham entertained the Angels, he was not onely busie himselfe, but his wife, and all his household were carefull to make provision for them; so when Zaccheus receiued Christ into his house, his whole familie (no doubt) were no lesse willing and carefull to entertaine Christ, then their Master was: and therefore not onely to Zaccheus, but euen to his whole house saluation is promised, because the whole family reioyce at Christ his comming. Let rich men learne of Zaccheus to entertaine Christ in his needy members, and let rich mens seruants learne of Zaccheus family, to shew themselves mercifull, like their mercifull masters, that they may receiue the reward of mercy and hospitalitie at the last day. *Come ye blessed, for I was harbourlesse, and ye tooke me in.* Generally, as Zaccheus gladly receiued Christ: so let euery one that is able, be glad to distribute to the necessity of the poore Saints: if we haue much, let vs giue plentifully: if we haue little let vs giue gladly of that little: if wee be not able to giue a penny, yet happily wee may afford a morsell of bread: if not that, yet there is none so needy, that cannot giue a cup of cold water, and euen so small a gift shall not lose his iust reward, Math. 10. 41. Zaccheus receiued Christ into his heart, but many amongst vs are ready to driue Christ out, and to receiue Sathan in stead of him: Zaccheus receiued Christ into his house, but there are many rich men amongst vs, that like Diues, Luke 16. will not afford poore Lazarus the crummes that fall from their table: but as the damosell, Acts 12. opened not the doore for ioy when she heard Peters voyce; so by contrary, these men for verie grieve shut their gates, when they perceiue a begger there. Finally, Zaccheus was ioyfull when he entertained Christ, but many amongst vs are sorrowfull when they should relieue the poore, like churlish Nabal, 1. Samuel 25. that reuiled Dauid, when he should haue releened him.

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So long as Iob prospered, hee kept a worthy and a worshipfull house, he suffered not the stranger to lie in the streets, but opened his doore to the Trauailer that went by the way, Job. 31, 32. But now many Gentlemen of the country are content to suffer the stranger, the fatherlesse, and the widow, not onely to lie but euen to starue and die in the streets with hunger, and cold, and neuer receiue them to house or harbour, nor affoord them any reliefe or succour. But as the voyce of Abels blood did cry from the earth to God for vengeance against his brothers crueltie: so the voyce of the poore and their piteous cries, shal enter into the eares of the Lord, and their guiltles blood (which is powred forth in euery place without all compassion) shall pull downe hasty and sudden vengeance from heauen vpon the heads of those vnmercifull cormorants, vnlesse while this time of mercy lasteth, they shew mercy to their distressed neighbours.

Gen. 4. 10.

Thus you haue heard how Zaccheus behaued himselfe in entertaining of Christ: now you shall see the behaiour of the Pharisees in disdaining at Christ. *When all they saw it, they murmured saying, that he was gone in to lodge with a sinfull man.* Before, they hated Zaccheus for his vices, because he was couetous: now they enuy him for his vertues, because he was giuen to hospitalitie. For the wicked will alwaies haue something to finde fault with in the children of God, like the sonnes of Iacob, Gen. 37. that hated their brother Ioseph because of his dreames: and like Saul that vnhappy King, that enuid David for his happy victories, 1. Sam. 18. 29. Thus the wicked when they cannot charge the godly with anie grieuous crime, they beginne to grudge at their well doing: and therefore not onely Zaccheus is hated for receiuing of Christ, but Christ is hated also for beeing his guest: When they could not accuse Christ for sinne, they accuse him for companying with sinners: For they



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they must still be accusing some or other, for one thing or other, like their father the diuell, that both by name, Reuel. 12. 10. and by nature, Job. 16. 7. is a continuall accuser of the brethren. It had beene the dutie of the Pharisees to haue receiued Christ, and made much of him as *Zaccheus* did: but they are so far off from entertaining him themselves, that it grieueth them to see *Zaccheus* giue him entertainment. And surely, such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offred them, nor willingly suffer any other to embrace the same: like the wicked Iewes Acts, 13. 50. that would neither beleue the doctrine which Paul preached, nor could abide that the Gentiles should be brought to the faith of Christ. The high Priests thought themselves too high, to haue poore humble Christ amongst them: The Scribes and the Pharisees, in their owne conceit, were too good, too wise, and too holy to receiue him into their company and not content to sequester and estrange themselves from Christ, they disdained also that he should be conuersant with Publicans and sinners, as though he were not worthy to be conuersant amongst them.

Mat. 9. 13.

Mat. 9. 13.

If it were the office of Christ to conuert sinners, why should the Pharisees be offended at him, if he were sometimes conuersant with sinners to work their conuersion. If Christ were a Physitian to cure the sicknesse of the soule, that is, to saue the people from their sinnes, why should the pharisees murmure at him for keeping of company with *Zaccheus*, that was sicke in soule? for as it is expedient for the Physitian to visit his patients for their better recovery, so it was conuenient Christ should visit sinners for their speedier conuersion. But as the Physitian that resorteth vnto sicke persons, is not straitway infected; so the soules Physitian that conuerseth with sinners, is not thereby polluted. And therefore, as Christ performed his office though the Pharisees murmured,



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mured, so let the ministers of God learne by this example, to performe their duties, though the wicked be offended. It was the office of Christ to call sinners to repentance, yea, hee came to call Pharise sinners as well as Publican sinners. if the pharises would haue confessed themselves to be sinners, as the Publicans did; but because they stood so much vpon their owne righteousness, and despised others, therefore Christ denounceth so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercy, before the proud Pharise that trusted in his owne merits.

Though *Paul* was a Pharise, and the sonne of a pharise, yet hee shameth not to confesse himselfe one of the chiefe sinners that Christ came to saue. So if the Pharises that murmured at *Zaccheus* would haue bene saued, they should haue confessed themselves chiefe sinners as *Paul* did. They should not haue accused Christ for keeping company with sinners, but they should haue accused themselves for not keeping company with Christ. The iust man (saith Salomon, Pro. 18.) is the first accusing of himselfe; but the Pharises are so farre from accusing themselves that they began to accuse *Zaccheus* & Christ together. Thus the pharises of our time that make religion a cloake to couer their corrupt dealing, haue this property to thinke other men to be heinous sinners, and themselves only to be righteous: in so much as they will not sticke to speake like that proud people that was wont to say, *Depart from me, for I am holier then thou*: and like the presumptuous pharise, Luk. 18. *I thank God I am not as others are, extortioners, vsurers, adulterers, drinkeards, or such like. I sanctifie the Sabbath*, which other men prophane: I frequent sermons, which they neglect: I reuerence the name of God, which they blaspheme: I pay tith, which others withhold: and fast oftentimes, which they doe seldome, or neuer. These were the speeches of the Pharisees, that liued in the time of Christ, whom hee so often cal-

Luke 18.

Matth. 23.

Acts 23. 6.

1. Tim. 1. 15.

Mat. 15. 7.  
Luk. 11. 44.

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Luke 11.1.  
Act. 26.5.  
Mat. 23.25-27

Mat. 5.20.

calleth hypocrits: and these are the speeches of the hypocrits of our age, that seeme to liue after the straightest sect of our religion. Acts. 26. They wash the outside of the cup and of the platter; that is, they iustifie themselves, and seeme maruellous holy in the sight of men, which can discern by the outward appearance only: but vnto God that seeth and searcheth the secrets of the hearts and reines, they appeare like painted toombes, full of dead mens bones, and all filthinesse: that is, they haue their inward parts full of rauening, and all kinde of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdome of heauen:* So I say vnto you, that except your righteousness exceed the righteousness of these pharisaicall hypocrites, ye cannot be saued.

These holy pharisees did vse to call the publicans, not vsurers, nor extortioners, as they themselves were; but by the generall name of sinners, as though they themselves were free from sinne. Thus the Papists at this day doe vse to call the most sincere professors of the Gospel, not *Lutherans*, *Caluinists*, *Zwinglians*, or Protestants, as they were wont to call them: but now they terme vs hereticks, a name more odious then any other; whereas in the meane season, they themselves are of all others the greatest heretickes. So the Atheists of our time, when they cannot accuse the godly that are amongst ys, of vsurie, or briberie, or extortion, or drunkennesse, or any such notorious sinne, they call them hypocrites, which is the summe of all: when as in very truth they themselves doe best deserue that name: but it makes no matter what they call vs, neither are wee to be moued at their despightfull speeches: for as the bitter taunts of these murmuring pharisees, could not hinder Zaccheus in his conuersion, so the slanders of these godlesse men, must not discourage the seruants of

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of God from their good profession. The Pharisees did Zaccheus great wrong for calling him sinner, when hee had repented of his sinne: and the Atheists at this day doe greatly wrong the true professors, in calling them hypocrites, which haue truly repented of their former sinnes, and endeavour by all good meanes to lead a godly life. Therefore as Zaccheus preferred his soules health before all their murmuring: so it behooueth vs to looke to our soules saluation, notwithstanding all the reproches and slanders that are deuised against vs. And as the Pharisees might call Zaccheus sinner, but could not hinder his conuersion: so the malicious worldlings may take away our goods, our good names, yea, and our liues also, but cannot deprive vs of our saluation.

Wherefore, as our Saviour said to his Apostles, *Feare not them that can kill the body, and then can do no more*: so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauour of the world, for the whole world is not able to saue a soule, but feare to offend him that is able to destroy both body and soule in hell, and seeke to please him that is able to saue them both in heauen for euer.

Now followeth an other fruit of Zaccheus conuersion: namely his good confession: for, as hee beleeued with his heart vnto righteousness, so he confessed with the mouth vnto saluation. VVhen Zaccheus was mocked of the Pharisees, it seemeth that hee should sloopedowne for shame: but when he was thus reprooned and reuiled by them, the Scripture saith, that hee stood vp in signe of gladnesse. As the Apostles went away reioicing that they were counted woorthy to suffer rebuke for the name of Christ: so Zaccheus the Publican went forth reioicing, that he was reproched for the cause of Christ. Before, Zaccheus was a Publican, and therefore stood in sinne very dangerously, like the house that is builded

Math. 10.

Rom. 10. 10.

Acts 5.

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Luke 6. 46.

builded vpon the sand, ready to be ouerturned with eue-  
ry tempest: but now Zaccheus is become a true christian,  
and therefore stands in righteousness very safely; like the  
house that is built vpon a rocke, free from any danger of  
falling.

1. Tim. 6.  
Matth. 13.

*Behold Lord, the halfe of my goods, &c.* There are two  
parts of this confession. The first is his gift to the poore:  
The second is the restitution of his vniust gotten goods.  
Before, Zaccheus was an oppressor of the poore, now he  
is a great benefactor to the poore: before, hee was an en-  
crocher vpon other mens goods; now he is a distributer of  
his owne goods: before, he was a receiuer and a taker,  
now he is a restorer and a giuer: neither doth he giue spar-  
ingly, but he giueth liberally, laying vp a good foundati-  
on against the time to come.

Luke 18.

Now hath Zaccheus found that pretious pearle, and  
for ioy thereof, he is content, not to sell, but to giue all  
that he hath to enioy the same. VVhen the rich Ruler (in  
the former chapter) was willed to sell all that he had, &  
to giue it to the poore, he went away very sorrowfull, for  
he was very rich: but Zaccheus perhaps as rich as he, is  
content, of his owne accord, and vnbidden, to bestow  
halfe his goods vpon the poore, and that with a cheerfull  
minde. If Zaccheus had giuen only the third part of  
his goods, no doubt but Christ would haue accepted it,  
for he accepted the widdowes farthing, because it was  
giuen with a willing mind: but if he had giuen all  
his goods to feede the poore, as the Pharises gaue their  
almes, to bee seene of men: yea, or his body to be bur-  
ned, as some Romans haue done, to get renown, it should  
haue bene to no purpose, because it was done to a wrong  
end.

Luke 11.

1. Cor. 13.

Gal. 5. 6.

Now, as Zaccheus was rich in the goods of his life, so  
was he rich in faith also: neither was it an idle or dead  
faith that Zaccheus had, but it was a fruitfull and liuely  
faith, a faith that worketh and laboureth by leue, such

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as is required at the hands of Christians. Saint Iames saith, *Shew me thy faith by thy works.* And here Zaccheus doth shew his faith by his works. Before, he was exercised in vngodly works, which are the fruites of infidelitie: but now he is exercised in the works of mercie, which are the fruites of a liuely faith. Zaccheus is very liberall in releeuing the poore, but he is liberall of that which is his owne: so there are many now a daies that are very liberall, but it is of that which is none of theirs; for as Nahab and Abihu offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord, There are some amongst vs, that thinke to make amends for their vniust dealing, by giuing part of that to some good vses, which they haue gotten by bad meanes; if they haue gotten a pound by vsury and oppression, they are content perhaps to giue a penny to releue the poore. But as it was not lawfull for the Israelites to bring the price of the hire of an harlot into the house of the Lord, so it is not lawfull for vs to apply the gaine of our ill gotten goods to the seruice of God.

Leuit. 10.

Deut. 23.

*The halfe of my goods I giue, &c.*

Zaccheus saith not, I haue giuen as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when he can keepe them no longer: but he saith, *I giue*, to signifie, that his will is his deede, and that he meaneth not to take any daies of payment for the matter. For as before he ranne apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth he here giue quickly to releue Christ in his needy members. This is Zaccheus last will and Testament that he maketh before his death and seeth the same proued & performed before his eyes. If therefore we desire to doe any good to any of our poore brethren, let vs learne of Zaccheus to do it quickly while we are aliue, for time will preuent vs, and death will preuent vs, I know there would be many that would

C

be

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Pro. 19. 17.

Pfalm. 113.

Luke 10.  
1. King. 17.

be willing to giue some part of their goods to the poore before their death, as Zaccheus did: but that they know not what neede themselves may haue thereof before they die; and therefore for the most part they will hardly forsake or leaue their goods, till their goods forsake and leaue them. But heerein they shew themselves to doubt of Gods prouidence, and as it were to distrust of his payment, who hath promised to repay whatsoeuer is giuen vnto the poore, as it were lent vnto himselfe, and that not secretly, though they did their almes neuer so secretly; but the Lord will reward them openly, as our Sauour speaketh, Matt. 6. The wise preacher, Eccl. 11. willerth vs to cast our bread vpon the waters; that is, to be liberall to the poore, whose watery eyes bewray their great necessity: or (as others expound it,) to hazard and aduensure some of our goods vpon our needy bretheren, as Merchants do aduensure their goods vpon the seas: for although they may seeme to bee in great perill and danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they return with greater profit. So albeit, the reliefe that is bestowed vpon our distressed neighbours, may seeme to be lost; yet as the wise man saith, after a time we shall find it againe: and as the pretious oyle descended from Aarons beard to the skirts of his cloathing, so certainly the oyle of mercy and charity which we poure into the wounds of our distressed bretheren, shall descend into our owne soules; and as the widdowes oyle was encreased in the cruse, because she releued the Lords Prophet, so shall this pretious oyle bestowed vpon the poore, bee returned vpon our heads in great measure. Thus is Zaccheus liberall as you see: for he giueth a way halfe his goods, but he giues it not to the rich, that might giue to him againe, but he giues it to the poore that cannot requite him: to teach vs vpon whom we should bestow our almes. As God that is rich in mercy, giueth all things vnto

*The sinners confession.*

vnto vs that cannot require him: so the rich men of this world (if they haue any spark of mercy in them) should giue vnto the poore that cannot require them. But amongst vs in euery place almost, it is farre otherwise: for if any thing be to be giuen, nor they that are poorest and stand in greatest need, but they that can make best friends are best preferred. Thus Diues is still enriched, and Lazarus is still reiected. If wee send to a great man, we send an oxe for a present, but if we send to a poore man, we send a crust for an almes. Therefore as Christ said to the Iewes, that the Ninuiites should rise in Iudgement against them, because they repented at Ionas preaching: so it may be said vnto vs, that Zaccheus shall rise in iudgement against vs, and condemne vs: for he shewed great mercy vpon the poore, but wee are voide of all compassion.

Luke 16.

Math. 12.

Thus you haue heard the first part of Zaccheus confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein hee promisseth restitution of his vniust gotten goods. Before, Zaccheus gaue to the poore the halfe of that which was his owne: now hee restoreth that which is none of his, to the right owners. And because hee had detained their goods so long, to their great losse & hinderance, therefore he doth not onely restore the principall, which he had taken from them, but hee alloweth them their costs and dammages they had sustained. As Ioram King of Israel caused to bee restored to the Shunamite her house and land, and all the fruites and profites of the same, which were wrongfully kept from her seauen yeares together: so Zaccheus the customer restoreth to those that he had oppressed, their goods which he had gotten from them, by fraudulent dealing, with all the fruits and profits that might come thereof: during the time of his vniust profession. So liberall was Zaccheus to the poore, that hee gaue them halfe his

2. King. 4.



*The sinners confession.*

Exod. 22. 1.  
2. Sam. 12.

goods : and so little got Zaccheus by his vsury and oppression, that for euery penny he restored foure. If the vsurers and extortioners of our time would restore foure-fold for that they haue wrongfully gotten, I feare me they would haue but a small halfe to giue to the poore, and but a little left to help themselves. There was no law to compell Zaccheus to make such restitution, except he will confesse himselfe to be a theefe, because he was an vsurer, and then the law of God requireth such restitution. And surely Zaccheus seemeth after a sort to confesse his theft, because he promisseth foure-fold restitution. If a man had stolne a sheepe, the law of God requireth that he should restore foure sheepe for one : and the ancient Romans had this law, that vsurers should forfeit foure times so much as they tooke for vsurie. If the same law were now to vse against our theeuish vsurers, as it was sometime among them, we should not haue such complaining of the poore both in prisons and streeres. But if these great theeues ( I meane our biring vsurers) that rob and spoile without ceasing when they haue no neede, might find no more fauour then those petty theeues which rob and steale sometime, when they are driuen thereto by extreme necessity, then surely the Common-wealth would soone be disburdened of that pestilent brood of caterpillers wherewith it is pestered. I wish them betimes to looke to their owne estate, and with Zaccheus to forsake their damnable trade. If they haue liued hitherto by the gaine of vsury, let them now lament their sinne and call to God for mercy and forgiveness : let them make restitution of that they haue wrongfully taken, and grieve that they haue so long detained that which is none of theirs. For as no sinne is pardoned without repentance to God, so vsury is not pardoned without repentance to God : and as the sinne of theft is not remoued, before restitution be made to men (if the party be able,) so the sinne of vsury (which is a se-

cret



*The sinners confession.*

cret theft,) is not remitted, before restitution be made to those that are oppressed and spoiled by this secret theft. Thus you haue scene how Zaccheus that was once a hoorder of his goods, as our rich men are is now a liberall disposer of his goods, as I wish they were. He that lately was a Camel laden with riches, and therefore vnapt to goe thorow a needles eye, hath now like the Camell cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather haue lost their liues, then forgone their goods, and for halfe that losse would haue prooued very peniue: but this was the ioyfullest newes that euer came to Zaccheus house, sweeter to him then all his gold and siluer: that whereas before, he was in the state of damnation, now saluation is promised to him and his house: and where as before he was the seruant of Satan, now he is become the child of Abraham. Now Zaccheus house is become Gods house, and Zaccheus himselfe is the son of Abraham; and therefore no cause why Christ should not resort to Zaccheus house. As Christ said to the penitent theefe, *This day shalt thou be with me in Paradise*: So he saith heere to the penitent Publican, *This day saluation is come vnto thy house, and this day thou art become the child of Abraham*. Christ loueth not to be lög in any mans debt: for as he saith to Zaccheus, *To day I must abide at thy house*: so he saith to the same Zaccheus, *To day and hence-forth for euer, thou and thy house must abide with me in heauen*. Here is a happy change in stead of a little worldly treasure, subiect to losse by theeues, and to spoile by rust and moths, to haue all store of heavenly treasure, which neither theeues can steale, nor canker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of GOD: not made with hands, but eternall in heauen, 2. Cor. 5. 1. Who would not rather choose with Zaccheus to giue halfe his goods to the poore, that he may be an heire of saluation, and

Mat. 19.

Mat. 7.

Luke 13.

Mat. 6.

*The sinners confession.*

Luke 16.

Iohn 8 .39.

Rom.4.12.

Gen.32.1.  
Acts 7.3.

Iohn 8.56.

Pfal.18.

the Son of Abraham to rest in his. Fathers bosome, than with Diues to keep all from the poor, & be tormented in those eternall flames? That rich glutton that denied the crums from his table, chalenged Abraham for his father, but he was refused, because he had not the faith nor works of Abraham: but Zaccheus, though by nature he were not the child of Abraham, yet by grace he is become the child of Abraham, because he walked in the steps of that faithfull Father. Abraham beleueed before he was circumcised, so *Zaccheus* beleueed before he was circumcised. As Abraham left his countrey and all that he had when God called him, so *Zaccheus* left his office and the most part of his riches, when he was called by the Son of God: & as Abraham desired to see the day of Christ, & saw it & reioyced; so *Zaccheus* desired to see Christ, & he saw him & reioyced. Now is *Zaccheus* a gentile become the child of Abraham, & not only he, but his whole house also is become the house of Abraham; for when *Zaccheus* is conuerted, his whole house is conuerted. As the Master is, such are the seruants; if he be godly and religious, they proue godly and religious; if he bee an Atheist, they proue Atheists likewise. Therefore keep no companie with the wicked, for it is most, pernicious: but as sociate thy selfe with those that feare the Lord, that thou also maiest learne to feare the Lord: who for his mercy grant that we may with *Zaccheus* be desirous to see Christ, ioyfull to receiue Christ, liberall to releue the members of Christ, and ready to make amends when we haue wronged any of our brethren, that so with *Zaccheus* wee may be heires of saluation, and the true sons of Abraham to raigne with Christ in heauen for euer, by the meanes and merites of him that died and rose againe for vs. To whom with the Father and the holy Ghost be all glorie, Amen.

FINIS.

*A Prayer for the Morning.*

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*O Lord prepare our hearts to pray.*

**O** Lord God our heavenly Father, we thy poore and wretched creatures, giue thee most humble and hearty thanks for our quiet and safe sleepe, and for raising vs vp from the same. We beseech thee for Iesus Christs sake, to prosper vs this day in our labour and trauell, that it may be to the discharging of our duty in our vocations, principally to thy glory; next to the profit of this Church and Common-weale, and last of all, to the benefit and content of our Masters. Grant deere Father, that we may cheerfully and conscionably do our busines & labours, not as men-pleasers, but as seruing thee our God, knowing thee to be the chiefe M. of vs, and that thou seest and beholdest vs with thy fatherly eies, who hast promised reward to them that faithfully and truly walke in their vocation, and threatned euerlasting death and damnation to them that deceitfully and wickedly do their works and labours. We beseech thee, O heauenly Father to giue vs the strength of thy spirit, that godly and gladly we may ouercome our labours, and that the tediousnes of that irksome labour which thou for our sins hast powred vpon al mankind, may seem to vs more delectable & sweet. Fulfill now O Lord, these our requests, for thy Sonne our Sauours sake, in whose name we pray, as he himselfe hath taught vs. *Our Father which, &c.*

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Churchyard at the signe of the Ho-  
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¶ To the right noble Lord, the  
Lord Edward Earle of Bedford,  
grace and peace from the Lord.



*As the little Bee gathereth not honey for  
her selfe alone, but for others; so right  
Honourable, I am bold to present your  
good Lordship with my Choice, my  
Care, and the Issue. The first, your hono-  
rable selfe, and in this, as you are the  
hope of the remining of your undoub-  
ted noble Grand-father and Father: so my hearty well wi-  
shing (together with the prayers of all the godly) is, that what  
the Almighty graced he wish, in you may be redoubled. The  
second is, the Fountaine whence the first had his streame, and  
being in me (as a member of the Church) what I wish to the  
same assured assembly of Gods people, I leaue to the alone do-  
terminer of all Controuersies whatsoeuer. The last I commēd  
to the onely direction of the Lord. Now as the faithfull dis-  
poser of Gods truth, was a man linked vnto mee in assured  
friendship whilst he liued: so I hauing with care long sithence  
collected these his Sermons together, doe now with singlenesse  
of heart present the same to your Lordship, and heere with  
am prest to performe all such duties to your honour, as God  
shall enable me vnto, both in prayer for your health, and in-  
crease of zeal to the maintenance of his poore flocke, which I  
hope is the onely aime and end of all your honourable purpo-  
ses. Thus with all other graces, I most heartily desire that Fa-  
ther of light to enrich you in this life, and after this to  
blosse you with immortality in that place  
of rest for euer. Amen.*

The Choice.

The Care.

The Issue.

Your Lordships to com-  
maund, W. S.

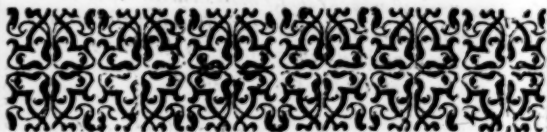


## The Contents.

*Two Sermons of the Song of Simeon.*

*The third, of the calling of Ionah.*

*The fourth, of the rebellion of Ionah.*







THE SWEET SONG OF  
OLD FATHER SIMEON,  
in two Sermons.

Luke 2. verse 29. 30. 31. 32.

- 29 Lord now lettest thou thy servant depart in peace, according to thy word.  
30 For mine eies haue seene thy salvation.  
31 Which thou hast prepared before the face of all people.  
32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.



His is the sweet song of olde Father Simeon, wherein is set forth the ioyfull and peaceable death of the righteous, after that they haue embraced Christ Iesus with heart and mind vnfaignedly as hee did, seeing their death is to bee the beginning of a better and more

ioyfull and pleasant life then the former.

But before we proceed further in it, let vs heare a little of that which went before. The Euangelist saith, verse 25.

*And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him. And a reuelation, &c.*

Simeon feared God. Religion may wel be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wisdom, and it is priuiledge hath God giuen to those that feare him, that they neede to feare nothing else.

Prou. 9. 7.

*The first Sermon.*

*And waited for the consolation of Israel.*

*Simcon* also waited for the consolation of *Israel*, vntill hee had embraced in his armes him whom hee so long longed to see and feele. How many waiters bee there in the world? yet few wait as *Simcon* did: but some wait for honours, some for riches, some for pleasures, some for ease, some for rewards, some for money, some for a deere yeere, and some for a golden day, as they call it; but *Simcon* waited and expected with many a long looke, vntill he had seene and embraced *Christ Iesus*, the light of the Gentiles, the glory of *Israel*; the saluation of all that with a faithfull and zealous affection and loue doe waite for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already waited, neither embraced him as *Simcon* did.

*And waited for the consolation of Israel.*

Faith in all afflictions doth lift vp her head, waiting in assured hope, beyond all hope, and seeing the clouds scattered ouer her head, yet she is euer comfortable to her selfe, saying: anon it will bee calme: and although all the friends in the world doe faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the verity of the spirit of God it assureth, vntill her ioy bee fulfilled. *All are not Israelites that are born of Israel. Simcon* was an *Israelite* indeed, for hee waited for the *Messias* from God with patience and expectation: so the spirit of God dwelleth alwaies with them which alwaies say, *Thy will be done.*

26 *And a reuelation was ginen him.*

If we wait as he did, the spirit will assure vs as it did him, that we shal see God before we die: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shall see it.

27 *And he came by the motiō of the Spirit into the Temple,*  
*Simcon*

Rom. 9. 6.

*of the Song of Simeon.*

*Simeon* came into the Temple at this time by the providence of God. The worldlings will call it chance, but the Euangelist would not chop that in, because it is manifest, that all things come to passe by the providence of God, without which there is nothing done. By this providence Rebecca came forth to wait on her fathers cattell, when Abrahams servant praied, and looked for her coming, that he might take her for Isaac to marry withal. By this providence Saul was annointed king by Samuel, when he had no such thought in his heart, but went about seeking for his fathers asses that were lost.

*And he came by the motion of the spirit.*

The diuell led Christ vnto the top of an high mountaine, that hee might shew him the glory of the worlde, which deceiueth vnsable minds: so would he doe you, if you would be led by such a guide: but I would not haue you to marke the vaine motions of such a spirite, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship Mammon, & embrace the world, the same spirit will afterward lead you, nay rather cast you downe from the top of all vnto hell. The efore I beseech you, and heartily entreat you, that you would bee the seruants of God, and seruants of the spirit of God, to be led by it, to obey it, and to do nothing contrary to his will that you can refraine, but all those good things which you would were done by you, and go thither whither you would come; for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all: yea, I wil vndertake this: heare and mark my words, and you shall be led by the power of the spirit to our Lord Iesus Christ. And I pray to the Lord that I may neuer preach to the condemnation of any among you all; yea I wish that euery one of you were more zealous and more godly then my selfe. But to whom shall I compare you? euen to the

Pro. 16. 13.  
Mat. 10. 39.

Gen. 24. 14.  
15. 16. 17. 18.  
19.

1. Sam 9. 10.  
& 10. 1.

Acts. 19. 1.

14.

15

16

the vagabond Iewes, of whom Luke mentioneth in the Actes, that they tooke vpon them to abiure euill spirites by the name of Iesus whom Paul preached, to whom the euill spirites answered, saying: Iesus we know, and Paul we know, but who are yee? and those which had the euill spirites ranne vpon them and overcame them, so that they fled out of that house naked and wounded: and thus the diuell preuailed against them at that time, because they sought to worke with an others instrument, and preuaile with an others weapon. If they would haue said, In the name of Iesus whom we preach, they might haue preuailed; but they thought it sufficient that Paul preached him, though they neuer professed him. And so we leane vpon an others staffe, and thinke to be saued, because God saueth others. We shall be dealt withal as were those vagabond Iewes: for he will answer: such I know, and such I know; but who are yee? Therefore it behooueth vs all to pray vnto the Lord, that hee would furnish vs with weapons to encounter against all the euill motions of the spirit of Sathan, that we may overcome, and not be overcome and put to flight, like those vagabond Iewes, but that we may haue oyle alwaies in our lamps burning, and alwaies armed with watchfulnesse against our enemies, lest Sathan steale vpon vs vnawares, in the darke, and lead vs to fulfill his lusts, and spoile vs, and strip vs, and leaue vs starke naked.

27 *And he came by the motion of the spirit into the Temple, &c.*

If we would thinke that his spirit doth leade vs into the Temple, we would marke very diligently the motions thereof when we are there, whether it speaketh to vs in our owne soules by the mouth of the Minister of God, who is the Minister, not of the letter, but of the spirit and grace of God.

28 *And when the Parents brought in the childe Iesus, to do for him according to the custome of the Law.*

28 Then

28 *Then he took him in his arms.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy, because he embraced him in heart. Happy are they and blessed which see the things that ye see, and the eares that heare the things that ye heare, saith Christ; but cursed are we, that hearing and seeing doe not repent: for we cannot be blessed by hearing and seeing only, vnlesse we heare and see with profite, so that we in hart embrace Christ. But we will object, that we are Israelites, and are circumcised, and haue receiued the Sacrament of Christs blood, that we might be his people, and he our God: but this will not excuse vs, nor make vs seem any thing better in the sight of God, but rat her worse, if we haue not ceased to embrace the world, to embrace vanities, and haue vnfainedly embraced the word of God, and also the Lord Iesus Christ. For it is said, that Christ came amongstst his owne, and his owne receiued him not: but therefore accursed are so many of them as reiect their own saluation, which being freely offered vnto them, wil not stretch forth their hands to receiue it: that is, will not attend with their eares to hear it, or at least wil not enlarge their hearts to embrace it.

*And praised.*

If Samuel had heard the first time that God called him, then God needed not to call him the second or the third. If Peter had marked the crowing of the Cocke at the first time, as he did at the third, the Cocke needed not to crowe thrice.

Now therefore, when you heare the same sound againe which you haue heard before, remeber now that the Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention: for if you attend and follow, iustice shall bee swallowed vp of mercy..

Mat. 23. 16.

Eph. 4. 10.

22. 23. 24.

Iohn I. 11.

Luke 22. 34.

*Simeon*

## The first Sermon

### *Simeon praised God.*

Luke 17.

*Simeon* was thankfull. Here is the example, but where be they that follow it? If nine lepers be cleansed, yet but one returneth to giue thanks, then one is all. Vnthankfulness is the first guest that sitteth at the table; for some wil not sticke to say, that they neuer said grace since they were children: but if they had said, they neuer had grace since they were children, I would rather belecue them. Doe you not say, *Giue vs this day our dayly bread*? If you do, for shame say so no more, beg no more at Gods hands, vntill you bee more thankfull for that you haue receiued. For behold, the heauens frown vpon you for your sinnes, and the earth denieth her fruite, and is become barren, because of your vnthankfulnesse.

Leu. 16. 16.

*And praised God, and said: &c.* Here *Simeon* praied and praised God, yet but in few words, for God delighteth not in much babling: hee praied not like the Ethnicks, the Pharisees, or the Priests of Baal; but *Simeon* praied with the heart like Moses, and was heard.

Pro. 28. 9.

*And said.* He ioyfully praising God spake, yea sweetly as it were sung it. Though you sing all Dauids Psalmes ouer, and haue not Dauids spirit, it profiteth nothing: and though David was heard when he sung them, yet you cannot be heard. Therefore let vs pray so, that our prayers may be heard. But we cannot with the heart, & so that we may be heard pray, if we turne away our eares from the word: for so doing, whatsoever prayers we make, they are abominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to doe: if we do, it shall be required at our hands. Do you think you shall neuer be called to account of that which I haue preached vnto you, and therefore as soone as ye are gone out of this place, al is shut vp, and all is forgotten; God is exempted fro your minds? Our Sauour Christ saith, the word I speake vnto you shal iudge you at the last day. Mary is commended

Ioh. 12. 48.

Luke 10. 41.

for

*of the Song of Simeon.*

for that she heard our Sauour very diligently, laying vp his words in her hart, & Iacob was wiser then al his children, in that he remembered the dreame of Ioseph vntill he saw it fulfilled. Those that loue the Lord with an vnfained loue, do gladly heare his voice and become obedient. *My sheepe hear my voice*, saith Christ: & they that loue the Ark as Dauid did, will dance about the Arke as Dauid did, and that with ioy and gladnes. Isaac was a good man, his name signified laughter, whereby was shewed what ioy and laughter there should bee about Christ Iesus, for he was the figure, the truth was Christ himselfe. The Virgin sung when she knew that shee should beare him, the Angels sung ioyfully when he was borne, and *Simeon* sung when he was brought into the Temple.

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? he could not haue felt it, for as our desire is, so is our ioy. And surely therefore we receiue not sound comfort, or feele small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

*Lord now lettest thou thy seruant depart*. *Simeon* waiting for the consolation of Israel, longing to see the Sauour, was like the Hart panting for the water brooks, til he had beheld his best beloued: but as soone as hee had takē him in his armes, whom his soule desired to see, hee so thirsted for death, that he thenceforth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for he forthwith singing, praied: *Now lettest thou thy seruant depart*. But doe you (say some) commend him herein? did he well? May not any man desire death? may not the fastned ship in a strange land desire to be loosed to hasten to his longed for port at home? may not a man imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his own country, in freedome to liue amongst his sweet friends? Are wee not

strangers

Ioh. 10. 17.  
2. Sam. 6. 14.  
Gen. 21.

Luke 2. 46.  
Luk. 2. 13. 14.

Phil. 2. 23.

strangers heere, and by vnpeaceable most deadly enemies, our owne flesh, the world, and the diuell, held prisoners in the chaines of sinne, and manifold infirmities; and is not our hope, heauen; and the Saints and Angels, our most deere friends? No manuell then that *Siméon* here desireth to bee loosed, or let depart. And Paul professeth, hee desired to be dissolued or vnloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not: it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessary duty to desire death. For is there till then in vs any perfect, yea any pure obedience of God? Doth not sinne as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death? The fish which is taken in the net out of the sea, strugleth to get in againe: and Adam thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to be settled in the true Paradise, in assurance neuer to be put from thence? Therefore also it is not onely our due to desire death, but also as soone as any cleerly seeth Christ, presently hee desireth to die. For though his state bee neuer so pleasant, though his life bee most delightful, though hee excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceede all that euer were: yet at the sight of Christ hee, euen reioyceth to forgoe all, the loue of the world falling away like the mantle of Elias when hee was rapt into heauen, and so crieth with the Apostle, *I desire to bee dissolued*; that he may be with Christ. For Christ is light, and as soone as they see him, they see also themselues and the worlds false happinesse: his glory, and their shame and filthinesse, which maketh them wish for death, that they may cease to sinne against God, & perfectly please him and enjoy true happinesse with him: for all sinne is blood in  
their



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their eies, and all worldly pleasures vanities.

But why then (say you) haue Heman the Ezrachite, Psal. 88. 15. 16. 17. and Ezekiah that godlie king, Eſay 38. 10. 12. 13. 14. and that man after Gods owne heart the ſweet ſinger of Iſrael, Dauid, Pſalme 6. 4. and 30. 8. 9 ſo prayed, and taught others to pray againſt death? Why? Becauſe they all were, and would haue others to be in the ſeruent loue of God, both to die, and to liue deſirous: to liue, that they might amongſt men vphold and further the true worſhip of God, ſo to ſaue their brethrens ſoules, and aduance the glory of God the more: to die, that they might perfectly obeying God, fully pleaſe him, and freed from all euill, enioying all good, with him moſt bleſſedly liue. For not onely the Apoſtle Paul, but all theſe, and whoſoeuer are grounded in the faith of Chriſt, but eſpecially all that haue ſtrong hope to aduance the honour of God, are in a ſtraite, as the Apoſtle ſpeaketh, Philip. 1. 23. and cruſht on both ſides, euen with two contrary deſites: to be with Chriſt, which is beſt of all for themſelues; and to continue amongſt men, which is moſt needfull for them. So that this remaineth a manifeſt moſt neceſſary dutie, and of all that haue truelie, as *Simeon*, beleued in Chriſt, performed: namely, thenceforth ſtill to deſire death, though they alſo withall deſired, life for others, death for themſelues.

Yet all that deſire death performe not a dutie: for the wicked often deſire to die, but not duely: for, though they wiſh ſometimes for it, and be willing alſo to abide it: yet do they not in heart deſire it, becauſe they thinke it not a thing in the ordinance of God good, and that for them, but vaterly hate it, holding it an extreame euill. For they acknowledge as, the truth is, it will depriue them of all ther delights which heere they deſire, and they cannot but at leaſt feare, it will take from them all pleaſure, and bring them to caſeleſſe, and yet endleſſe paine,

Pſal. 6. 10. and  
36. 10. & 88. 11.  
12. 13.  
Eſay 38. 7. 11.  
Phil. 1. 23. 24.

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paine and torments intollerable, and yet vnspokeable: For the sentence of the vchangeable God is already giuen.

Reu. 21. 8.

Mat. 9. 43. 44.  
48.

Esay 57.

The fearefull, and vnableeuing, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. And the iust Iudge shall say to all woorkers of iniquity: Go ye accursed into hell fire prepared for the diuell and his Angels: hell fire, where the worme neuer dieth, and the fire neuer goeth out. Whereupon, this the Prophet auoucheth, *There is no peace to the wicked, saith my God.* For in their strong hope they feelee a stinging feare, their greatest confidence is not without trembling of conscience. Therefore fearing the euent of death to be for them (as indeed it is) most horrible, they vtterly abhorre it, they detest it extreemely. How then (say some) should they seeke death so eagerly? How should they murder themselues so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater euill: The troubles of this world, the anguish of body, the horror of mind, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, then dying to try, whether they shall feelee what they feare, euen deserued damnation: for they are neuer willing to die, but vnwilling to liue often, and so work themselues endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how die they, when they most voluntarily bereaue themselues of life? not in loue of God, longing to please him, performing all seruice to him: but either in paine of bodie, or else anguish of mind, either raging that they cannot satisfie their lusts, or haue lost outward things immoderately loued: or fearing, if they die, deserued torments: if they liue

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liue they shall either continue in felt horror, or lose hoped for honour : either impatient of Gods rod, fretting against him that they so heauily feele his fury, and cannot fiercely fulfill their malicious minds, or freelee feede on the rest of their fleshly lustes, or impotent in their desire of some false fondly conceiued good hoping, with dreadfull doubting, by death to better their state, they choose rather to prooue the truth of Gods threats, and of the terrors of their trembling minds, then in life to remaine any longer, rather abhorring life, then any way truly desiring death. Therefore, in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he was *iust and feared God.*

For none but the truly religious, none but they that by faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge soeuer they haue, cannot be in better case dead, then they are now in liuing, though most miserably pained : nay, they cannot be without iust feare when they forgoe this life, to feele for euer the second death. But the faithfull hauing their consciences quiet, and also ioyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to die in feruent loue of God, and zeale of his glory, that so they may cease from offending their good God, and neuer cease magnifying his mercy; shewing thereby that they are weary of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true life, most fully glorifying God, and most perfectly pleasing him for euer : and therefore also they desire death, not shortning their life, but waiving his leisure and calling, thereby glorifying God, as in their liues they haue done, and sought to doe.

For

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For man was not borne at his owne will, and therefore may not die at his owne pleasure. Therefore they beg it of God, referring themselves euer to his good will, when, where, and how by death they shall glorifie him, stil desiring it, but neuer wilfully procuring it.

2. If any object, that Sampson pluckt the house on his owne head, as well as on the Philistines, we must vnderstand, that Sampson was a figure of Christ; and therefore as it were offering himselfe to God a sacrifice, first praied, and then glorified God at his death, more then at his life, in killing so many of Gods enemies.

And because they waite the Lords leasure, they not only wilfully murder not themselves, but are carefull also lest foolishly vnwittingly they hasten it. For all they are guilty of their owne blood, that either by foole-hardie, rash, or vnwise behauing, or with surfeits, drunkennesse, or any intemperat vsing of themselves, shorten their life. Yea, though they tender their liues neuer so deere, yet are they in the guilt, because they willingly vse the meanes that brings death.

*Simeon* had seene much in his many daies, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire accomplished, his long longing at length is satisfied, his seruent expectation with free ioy now fulfilled. It is enough, saith *Simeon*, that I haue seene my Sauiour: as *Iacob* said, *It is enough that my son Ioseph liueth*. How much more then should wee bee satisfied with this, and in all thankfulness rest in it, that we haue seene Christ; not as *Simeon*, in weakenes and baseness, but victorious, most glorious, ouer sin, death, and hell triumphing, and are more assured then *Iacob* was, that hee, nor as *Ioseph* vnder Pharaoh in Egypt, liueth, but in heauen with his Father in highest maiestie reigneth Lord ouer all, hauing all power both in heauen and earth? and moreover, where he is, thither shall wee come and be like him, and with him as fellow-beires reigne in the

Gen. 45. 18.

Ioh. 17. 14.  
1. Iohn 3. 3.  
Rom. 8. 18.

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the kingdome of our Father for euer.

*Simeon* knew Christ as soone as he saw him, and embraced him as soone as he knew him, and enioyed him as soone as he embraced him: so some know the word of God as soone as they heare it, and beleue it as soon as they know it, and feelee the comfort of it as soone as they beleue it. But others heare it as though they heard it not, like deafe adders which stop their eares at the voyce of the charmer. So Pharao would not heare the voyce of Moses, nor Baals Priests the voyce of Elias: and others though they know it, yet will not beleue it, as if God were vntrue: so all malicious wretches that preferre the pleasures of sinne before the glory of God: and others though they beleue it, yet can they not either presently, or when they will, feelee the comfort of it, much lesse the ioy which is offred by it, naniely, the heart oppressed, the desolate afflicted soule.

Exod. 5. &c.  
1. King. 18.

The seede is not cast all on a heape, but it is cast abroad: therfore where be the frutes of the spirit that you haue brought forth? For the spirit of God is not like a dead potion in the stomacke, which worketh not; neither can we haue this spirit in vs, and feelee it not. For if thou hast it, it will leade thee as it did longing *Simeon* (as wee haue hitherto seene) to the Temple, and when thou art there, it will leade thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with ioy, and so with thankfulnessse and godly care to keepe him and to entertaine him, and to be obedient vnto him: nay, also with a longing to bee loosed hence, and euermore perfectly to please him. Therefore beloued, iudge your selues, that ye be not iudged of the Lord.

*Thy seruant.*

The godly would not leaue this priuiledge for all the riches in the world, for that they are the seruants of God, fellows to princes and Angels, for wee serue him whom Dauid, Salomon, Ezechias, Iosias serued: yea,

E to

Exo. 12. 22. 23.  
Eze. 9. 4. 11.  
Re. 10. 7. 3. 5. 6

to whom a thousand thousands, Dan. 7. 10. euen innumerable Angels minister, Heb. 12. 22. euen him who is most blessed for euer. Euery seruing man beates the cognisance of his master vpon his sheckle. What then will the Lord say, when he cometh and findeth vs marked with the badge of Sathan? Surely he will say, giue vnto Sathan that which is Sathans. But all the houses of Israel are sprinkled with the blood of the Lambe, and all mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Well, was it said the poore receiue the Gospell? The young men are more forward in the trueth, and more zealous then the aged, the sonne then his father, the seruant then his Master. Once the younger Brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was Iacob hated more then he is now? When was he so hated and persecuted as he is now by Esau? Yet in the old time men were more zealous in their age, then euer wee heare of them to be in their youth, yea, they were zealous in the Lords businesse.

Gen. 5. 32. &  
6. 22.

Dan. 1. 3.  
1. Sam. 2. 3.  
1. Ti. 4. 12.  
Phil. 10.  
Mat. 21. 15.

Age hindreth not Noah from building of the Arke when God commanded him: age hindered not *Simeon* from reioycing and mirth when he beheld and embraced the Lord Iesus Christ. Then old *Simeon* embraced Christ, and he enioyed him with hearty ioy in zeale, but now where is old *Simeon*? There be but few of them to be seene comming to the Temple to receiue Christ, but now young men receiue him, yong *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus*, and the young infants beginne to speake againe.

The young haue him, they are zealous, and I hope they wil keepe him, though old men negle& him. Sathan, thou hast too much for nothing already.

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*In peace, &c.*

Christ brings peace with him, not the peace of the world but that peace which passeth all vnderstanding, *My peace I leane with you*, Iohn 14. 27. My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace we haue, we haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the iust, and follow their steps, and you shall then depart in peace, like the Lambe vpon the Crosse.

Psal. 37. 37.

Faine would Balaam die the death of the righteous, but Balaam must then liue the life of the righteous: therefore all men looke to this. Happy are they that depart in peace, who when Death saith feare, and the serpent saith despaire; they say by the spirit to the flesh, crouch, and bid the Serpent flie, while Death openeth the prison doores.

Nu. 23. 14.

If the Papisits would haue men to depart in peace, they would neuer say, that those which depart goe to Purgatory: for so by their owne saying, the worst part is behind. For they affirme, that the paine thereof is farre grieuouser then any that in this life may be sustained. But againe, some say, this Purgatory is in the earth neere to hell, and so it is too farre from heauen to be saued. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly doe say, that the good Angels torment; and others say that the euil spitts doe it. In this variety of most vncomfortable opinions, how is it possible hence to depart in peace? But wee must vnderstand it is a painted Sepulcher, made for the pampering of the liuing, not for the punishing or purifying of them that be dead. For the locust of Rome doe liue altogether by such Trentalles, and by such traditions, and this is the profitablest dream that euer any of them dreamed: but it is manifest by the word of God, that where the tree falleth there it lieth. 2

Prou. 30.  
Eccle. 11. 3.



Luk. 16. 22. 23.

shall lie for euer. Diues and Lazarus are dead; and where they are, thither shal we al go. Sathan hath many sleighs to deceiue vs, of which this is one of the greatest, to bring vs from the word of God, to dreames and traditions, and things inuented by the braines of mortall men; which haue nor the spirit of God in them.

*According to thy word.*

Heb. 11. 29.

All the seede falleth not into good ground, and therefore, though I haue shewed you it is yngoely, as becing not according to the word, some thinke it but a small matter to say for the dead, Lord haue mercy vpon them, at least they thinke it as a veniall sinne if it be a sinne. But let vs take heed how we make trifles of sinnes, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his words. Other demanda, whether it be not better to say, God be with them, than the diuill be with them; both which are naught and to be eschewed. And herein they aske this question like a theefe, who hauing robbed a man by the hie waie, and being taken with it, and demanded why he did such a villany, saith; Is it not better to rob him than to kill him? as though hee must needs doe one of them: then what a shamelesse answer is this? for it is manifest, that of two evils none is to be chosen.

Mat. 11. 36.

Some will say, it is a testimony of our good will. To such we must reply, saying; so it is a testimony of your ignorance; and then after a little conference they will graunt, that indeed it doth not profit them. Then wee must reply and say, God hath made all things to profite vs, and hath commanded that nothing bee vsed vnprofitably, no not so much as a vaine word speaking, saying; that for euery idle word wee must giue account at the day of iudgement. Then they reply againe, saying: If it do them no good, it doth them no harme. But we must answer, it were good to beware lest it doe thy selfe harme.

Another



*of the Song of Simeon.*

Another sort will reply and say, I pray God I neuer doe worse. But to such we must answer; I pray God you may doe better: and you should first know whether you doe not harme, before you doe it. For indeed it must proceede of harme being spoken in doubting without faith; for if you beleueed that they were laid vp in peace, whom you pray for, what neede you pray for them at all? But it shewes an vnbelceuing hart, and we know that whatsoeuer is not of faith, is sinne, and the Lord will say of them, who hath required these things at your hands? You haue wrought vanities. Now therefore you will not leaue it because you vse it: then wil you say also, we will not leaue our lying, nor our swearing, nor our cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches heereafter, hauing no reason nor proofe of scripture to maintain it by, or to be your warrāt in it: therfore I charge you in the name of God, that you vse them not, but rather when you heare this, or any other sin condemned, lay hands vpon it, & see that you put it to death without delay, according to the law of God.

Rom. 1.23.

*According to thy word.*

When Sathan hath thus possessed vs with this opinion that in the seruice of God we may neglect the word of God, then profites and pleasures guide vs in our profession: but they that doe so professe Religion and godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for hypocrites, because they wait not for the consolation of God, according to his word, and whatsoeuer is not done according to that word, cannot be acceptable: and this word they care not for, neither haue it in estimation. When Adam seeth his nakednes, the subtile serpent can deceiue no longer, but before he seeth his nakednesse, he is euer deceiued, and led away with the multitude into innumerable errors. Some say, they shall be saued by good works, and

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some by the Popes pardon, others say by Purgatory, and these will haue a Masse sung for them as long as the world standeth, and all for one silly soule thinking to bee saued by it. And yet see their blindnes, for they seeme to thinke that their torment shall not cease as long as the world standeth; else why should they find and hire men to say Masse for them so long? but these are the fat morsels of Baals Priests, and for this cause is the Popish Creed made very fauourable to the Cleargy. Wel, say that Ignorance is the mother of their deuotion, for when the cou-rouines of the Priests and the Ignorance of the people ioyned together, then they inuented Purgatory, Masses, Prayer for the dead, and then all their trinkets. For if they had not held our Fathers in ignorance, keeping them from the word, they would neuer haue bene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

*For mine eies haue seene thy saluation.*

*For.* &c. Because the holy Ghost by inspiration had declared vnto him, that he should not die, till hee had seene Iesus Christ, therefore the same spirit led him to the Temple, and shewed that which it promised: and ha-uing seene the same, he desired and wished to die, and be released from this earthly prison, that he might liue with God. As idle and euill wishes are vaine, because they are not according to faith, nor grounded vpon the word of God, so though we aske as cunningly as Iacob, and as earnestly as the sonnes of Zebede, yet if wee aske not in faith according to knowledge, we cannot obtaine. But wee should aske so that we may receiue, that we may not returne empty. Therefore the ground whereon *Simeon* settled himselfe to wish for deat<sup>h</sup>, was, that hee had receiued a promise of God, that he should be deliue- red from this miserable life, when hee had once seene the light of the Gentiles, the Christ: and now hee had  
seene

Gen. 27. 17. 18  
19. 20. &c.  
Mar. 10. 35. 37  
Iam. 1. 7.

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scene his Sauour, and embraced the true Messias, which was promised by the Father, figured by the law, spoken of by the Prophets, foretold by the Fathers, and pointed at by Iohn Baptist. For thus he reasoneth; Now that I see thy saluation according to thy word, and therefore the condition is now performed, let thy promise also be fulfilled: *Now let thy seruants depart, &c. For mine eyes, &c.*

*Mine eyes haue scene, &c.*

Then we see that Christ was no spirit, neither was his body a fantasticall body; for if he were a spirit, Simeon could not see him, and if his body were a fantasticall body, then could not he haue embraced him. Therefore wee see that the words of the Scripture are true, which saith, that Christ was perfect man in all things, sinne onely excepted. For he sometime wept, as at the death of Lazarus, and likewise ouer Ierusalem. Sometime he thirsted, as at the Well where the woman of Samaria disputed with him: and also sometime ate, as at Marthaes house, as also among Publicans and sinners, and in euery thing shewed himselfe to be perfect man.

*Haue scene, &c.*

O Lord, saith he, I desire now to be dissolued and free from the bondage of sin, which so long hath inhabited in my mortall body, for now he is come, by whom thou hast promised to free and set vs at liberty, he is come by whom thou hast promised to breake the Serpents head, and he is come that will heale our infirmities, and giue strength against sin and sathan by faith & peace towards God through loue. And now, saith hee, I haue embraced him, and thankfully do receiue him. I belecue, & am perswaded that this is the same Messias, whom the Father promised, and the Prophets fore-told, all Israel longed & expected for, who is the light of the Gentiles, the glory of Israel, and the God of the whole world. So they which loue the truth of God, and waite with desire to bee

Iohn 11.  
Luke 19.  
Iohn 4.  
Luke 10.  
Luke 5.

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Acts 10.  
Acts 9.

filled with the knowledge thereof, such shall not die vntill they haue their hearts desire with contemplation thereof. For as Peter was sent to Cornelius, and Philip to the Eunuch: so the Lord will stirre vp such of his seruants, as may bee fit instruments to minister the same vnto vs. Iudas indeed died before the time, and liued not to see Christ crucified, but the Disciples which loued Iesus, did see him die like an vndeiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderstood how that he suffered death for loue of them and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our Fathers which liued in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely, such died not till they saw Christ, and embraced him in their hearts. And this is our iudgement concerning them that died in the time of Popery. And likewise as concerning the rest, which thought to be saued by Purgatory and Masses after that they are dead, we say that they which sleep without oyle in their lampes they die ere they are aware of, and ere they wish for it, like the Philistines which sent for Sampson to laugh and mocke at him, and to sport themselves, vpon whom the house fell and destroyed them all: or like the Egyptians, which thought that the waters had made passage for them as well as for the Israelites, both which died in and for their security because they were not watchfull, nor prepared against the Lord called them.

Iudg. 16.

Ezod. 16.

*Haue scene thy saluation.*

Seeing now hee is come for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when wee haue our desires accomplished, feeling the sound comfort of the Gospel, what should we? how may we thinke, either on the length of time wherein we waited for them, or the tediousnes

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ousnes, or also grieuousnes of the troubles whereby wee haue obtained them.

*Haue seene thy saluation.*

As Moses died on the mount where hee saw the land of Canaan: so the godly die in the sight of God, and in the contemplation of his glory, like Stephen, who at the very instant of his death, saw the heuens open, and Christ Iesus sitting at the right hand of his Father, and like *Simeon* here, which desireth to bee loosed, and no doubt shortly died, viewing ioyfully and so thankfully beholding the Lord of life.

Beloued, you are not ignorant that the great day of the Lord is neerer at hand, and therefore they that haue not yet seene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lampes, shal sodainly be ouertaken without the wedding garment, and shall be cast into eternall torment for euer.

*Haue seene, &c.*

There be many sights of Christ, all goe not vp to the mount, as Peter, James and Iohn, all see not his face with Moses, all sleepe not in his lappe with Iohn, all are not taken vp into heauen like Paul, all embrace him not in their armes with *Simeon*. But as pleaseth God, so he sheweth himselfe vnto vs, and all that loue him, both see him and embrace him.

To some he shewes himselfe as in a glasse, to some generally, to some particularly, some he calleth early, and some hee calleth late, and there is no houre in the day, wherein he calleth not some to get labour in his Vineyard. To some he sheweth himselfe by Angels, & to other some by visions. Abraham saw three Angels, Lot saw but two, Manoahs wife saw but one, and yet one was enough. It is saide that Abraham saw Christ his daies; but we see him cleerer then Abraham, and cleerer then Iohn, if we beleue in him as we should. Some see Christ, and not his saluation, and some see his saluation, and

Deut. 34.

Acts 7.

Matth. 17.

Exod. 33.

Iohn 13.

2. Cor. 12. 3.

Mat. 20.

Gen. 18.

Gen. 19.

Iudg. 13.

Iohn 8.

*The first sermon*

and doe not embrace it. We see Christ when wee heare his word, and we embrace his saluation when we beleue it: they see him that heare him, they embrace him that follow him. Heere if they had heard me, I would haue searched Ierusalem with lampes, to see who sitteth in darkenes. But how can they beleue the word of God which heare it not? how can they embrace Christ which know him not? and all through ignorance, hauing not the meanes to see him, because their leaders are either blind guides, sleepey watchmen, or hireling shepheards. And sutable it is a wofull case, when shepheards goe to taske, and let their owne sheepe alone summer & winter. They sheare them, but neither summer nor winter doe they feede them. How should those people vnder their charge see Christ and his saluation, when they are so debarred of the wholesome food, and euen starued to death many thousands of their soules, because they haue not the foode that nourisheth the soule vnto saluation? and how many bee there that are as old as *Simeon*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither do they wait for his coming, because they haue no desire to embrace him, and therefore they defer that & put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and so they can haue no leasure in all their life to embrace him. But to such as doe seek him, & wait for him with vnfaigned diligence, we say as the Angel said vnto the woman at the sepulchre, feare not, you seeke the Lord Iesus. How is this world set to deceiue vs? We can find leasure to doe euill at any time, but we can find no leasure in all our life long to doe good, that we may at length enioy the true saluation.

I haue somewhat to say to you of this parish: A dainty was prepared for you, and you let the strangers take it from you; you were required to a fast, and you did feast your selues; you were required to come & pray vnto the

Lord

*of the Song of Simeon.*

Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your shoppes were as open & you were about your merchandize, forsaking God, and seeking to winne the vniust Mainnmon, and the vanities of the world.

*Thy saluation.*

He came not by Angels, or by men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy saluation, for his name was not giuen him by Ioseph, nor by Marie, but by the Angell of God, signifying that he was come from heauen. The Father saw him when he was borne, the spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernes, his enemies subscribed vnto him vpon the Crosse, the Virgin trauailed, the starre walked, the Wisemen came out of farre Countries to worship him. Then is not this Iehouah the mighty God, whose birth is glorious, whose life is famous, which death is meritorious? None can take vpon him the authoritie of God, but he, on whose shoulders the Lord layeth it, beeing sent of God, and from God. Then we see that our Sauour is the true Sauour sent from God, for all creatures beare witnesse vnto him, yea the very diuels, with all the euils spirits doe obey his voyce at whose name all knees shall bow. He came not to bring health, wealth, pleasures or profits, for the which if he had, then multitudes of worldlings would haue followed him; but hee came to bring saluation, righteousness, peace, truth, and life, therefore few care for him. Hee came to saue sinners, not all sinners, not euery one that sayeth Lord, Lord, but he came to saue penitent sinners, which turne vnto God by their repentance. Therefore he praith in Iohn for those onely that were giuen vnto him. So soone as the seede is sowne, the stones refuse it, or the Sunne parcheth it, or the thornes choke it, and what comfort

Matth. 1.

Luke 1.

Luke 3.

Luke 14.

Mat. 27.

Matth. 2.

Mark 1.

Phil. 2.

Matth. 7.

Luke 5.

Iohn 17.



*The first Sermon*

Pro. 1.

hath the Lillie among thornes? Therefore wisdom taketh her vnto her wings, and whispereth saying, you shall seek me before I come, you shall seeke me, but shall not find me, because ye haue refused me when I offered my selfe to you.

Dan. 5.

Christ is their saluation that beleue in him, and make much of him, and thankfully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquity, to be tormented of him which had tempted them thereunto, whose will they alwaies endeououred to fulfill, and not the Lords; and hee sheweth them a hand vpon the wall writing their condemnation, and another catching them by the hairy scalp which maketh all their ioynts to tremble, and their harts to despair, and he saith vnto them; What dost thou heere without thy wedding garment? How darest thou come to steale the childrens bread? The Spirit of Saul worketh in him, in his bed, and euery where, and he calleth for the Harpe of Dauid to comfort his heart which cannot be comforted. And this spirit saith to Iudas; Thou hast betraied the Lord, and crucified him, therefore goe and hang thy selfe: for euen at the preaching of saluation, the horror of damnation, the marke of Caine sticketh within thee whosoever beleuest not in Gods saluation. But the godly heart goeth home, hauing embraced this saluation, chewing the cud, and reioycing like the Apostles, which reioyced in that they were counted worthy to suffer for his names sake: and they say, O what a good banquet we haue had this day! what delicious dainties hath God feasted vs with! and so the Bee goeth loaden to the hieue, and goeth longer in the strength thereof then Elias did.

Mat. 20.  
1. Sam. 16.

Math. 27.

Gen. 4.

A&S 5. 4. 1.

1. Reg. 17.

*Thy saluation.*

The onely Sauour is heere called saluation it selfe: for if he were called a bare Sauour only, then you might likely vnderstand by some other Sauour; but heere is hee



*of the Song of Simeon.*

he is called saluation it selfe, to shew that there is no other. For there be more Sauours, but no more saluations, as there be many waies to death, and yet but one death. The brasen Serpent was a figure of Christ, that they which are stung by sin, by fire, and by the Serpent which beguiled Euah, may make speed, because there is no remedy but to come to Christ.

Numb. 22.  
Iohn 3.

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by masses, a saluation by merits, a saluation by Idols, as though Christ had leaſt to doe in his own office, for they haue other saluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will fast so many daies, goe so far on pilgrimages, hire Priests to say so many Masses, build so many Abbies, and giue so many summes of Money to the Monks and Friars. Therefore the Scripture goeth against them, and dishonours their shamelesnesse, who (like Nimrod, that heaping stone vpon stone, would haue built vp to heauen) heape sinne vpon sinne, and euerie houre, some one heresie or superstition groweth vp from this filthy roote.

Gen. 11.

For what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Sauour, but only in him whom he embraced in his armes? For saluation is by the promise of God, and all promises are in Christ. And though Iacob wanted bread, Ioseph wanted not money, therefore he gaue them backe again their money, and likewise he gaue them that corne that they would haue bought with it. I would wish them therefore to say as Iosephs brethren did, that they haue their corne for nothing, and their money too: let them I say be content and reioyce, to say, that they haue mercy for nothing, and their works too. For God cannot be wonne by mens works, because they profit not him, but themselves.

Gal 3. 1. 18.  
2 Cor. 1.  
Gep. 42.

There

*The first Sermon*

2.Reg.5.

Exod.17.

John 14.

There is no water can wash Naaman but Iordan, no water can wash the leprosie of sinne, but the blood of the Lambe. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to bee his people: and by this the diuell knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation. He is also called the way, the truth, and the life: for that life which wee haue, is but a sparke and shadow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnesse, saluation; and also the way, the trueth, and the life, to leade vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisdom, righteous without righteousness, or saued without saluation. Therefore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisdom, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the flood, no other ladder to ascend with into heauen, no other Ioseph to feede vs in the famine, no other Moses to lead vs through the wilderness.

Ephes.4.

1.Cor.15.

Rom.5.

Esay 63.

But as the riuer Siloa runneth through all the land of Iudea, and watereth the whole Citie of God: so Christ doth shew himselfe all in all, & all sufficient in mercy to saue and blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despaire? Shall Sathan? No, for he hath ouercome Sathan. Shall death? No, for he hath ouercome death. Shall hell? No, for he hath ouercome hell. Shall the Law? No, for he hath fulfilled the Law. Shall wrath? No, for he hath troden the wine-pretle of his Fathers wrath. Therefore it was a sweet saying of one at his death: VVhen mine iniquity is greater then thy mercy, O God, then will I feare and despaire.

Saluation

*of the Song of Simeon.*

Saluation is borne; therefore we were all in the state of condemnation before light is come, therefore we were all in darkness before: glory is come, therefore we were all laden with shame before: life is come, to shew that we were all dead in sinne before. Life is come, and light and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of hel, heires of condemnation, and forsaken of God. To him that is sicke, it is easie to bee thankfull when hee is whole, but when he is whole, it is harder to be thankfull then to be sicke: I would faine be disproued, that Ninuch might be saued, though Ionah would not.

*Thy saluation.*

This word saluation is a sweet word, yea the sweetest word in all the scripture, and yet many despise this worthy iewell, because they know not what it is worth, like the dawes, which would rather haue a barley corne, then a pearle or a iewell, because they know not the value thereof.

O Lord what is man that thou art so mindfull of him! O man, what is God that thou art so vnmindfull of him! If a friend had giuen vs any thing, we would haue thanked him heartily for it, but to him that hath giuen vs all things, we will not giue so much as thanks. Now therefore let the rocke gush out water againe, and let our stony hearts powre forth streames of teares in vnfeined repentance. We haue all called vpon you, but none regardeth vs, as though God were as Baal, and as though Diues felt no paine, nor Lazarus ioy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to embrace him, the babe is here, but where is *Simeon*?

If God had not loued vs better then we loued our selues, we should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from

*Psalm. 8.*

from temporall and spirituall punishment. Wee are in-  
uited to a banquet, he who calleth vs to it, is God. What  
is the banquet? Salvation. VVho are the guests? The  
Angels and the Saints. What is the fare? Joy, peace,  
righteousnesse; this is the fare, and we inuite you euerie  
one; yet who will come at our bidding? some for want  
of faith, some for want of loue, some for want of  
knowledge, haue despised this holy ban-  
quet; yet vnto this art thou called  
still, O soule vnworthy to  
be beloued.

FINIS.



The



## THE SECOND SERMON OF THE SONG OF old father Simeon.

*Thy saluation, which thou hast prepared before the face  
of all the people, a light to bee revealed to the Gentiles, and  
the glorie of thy people Israel.*

**H**y saluation. This word saluati-  
is a sweete word, and holds mee  
to it like an Adamant; for when  
I thought to proceede, this word  
said vnto me, stay here, teach this,  
and teach all, learne this, and learn  
all: for it is the pith of all the mercies  
of God towards his children.

Christ is called saluation, because no man should des-  
spaire, and because it is impossible to bee saued without  
him, for saluation is onely in him. Christ can doe any  
thing but this, hee cannot saue him that will not repent.  
He is called the saluation of God, because hee came not  
from men, nor from Angels, nor by chance, but from  
God himselfe, and therefore his Name was not giuen  
him after the manner of men, which was, that euery Fa-  
ther should name his owne child, but so did not Ioseph,  
for the Angell had giuen him direction for his Name.

The Virgin, the Oracles, the Babes, the Shepherds,  
the Scaire, the Wise-men, the voice of the Crier, the di-  
uels, the leapers, the sicke, the dead, the earth-quake, the  
Sunne, the Moone, and all the creatures doe beare wit-  
nesse vnto the Sonne of God, which is our saluation.  
He is called the saluation of God, because he is saluation

Luke 1.  
Luke 1.  
Matth. 2.  
Luke 2.  
Matth. 2.  
Luke 3.  
Marke 1.  
Luke 1. 15.  
Iohn 11.  
Matth. 27.

*The second Sermon*

according to Gods owne minde. He came not to bring ease and liberty, but he came to bring the spiritual sword, and condemnation to all obstinate sinners, yet saluation to the penitent.

I shewed you how many despised this jewell, because they know not what it is worth, how few *Simmons* there be in the Temple, how few Nathaniels, how few men that feare God: these plants grow not on euery ground.

Who would be vnthankfull if hee knew what the Lord giues and what he forgives? Hee giues the sonne for the bastard, the Lord for the seruant, the righteous for sinners, the innocent for the wicked, and the Almighty Lord, for the sinfull sonnes of men. Doe you not maruel how you can offend this Lord willingly, which hath done so much for you? Heere I reprocue vnthankfulness, securitie and negligence, struiuing as it were to crucifie Christ againe, as the wicked Jewes did, who neuer prospered since the time that they said; His blood bee vpon vs, and vpon our seede. They were not like *Simmon*, who as soone as he saw him, embraced him, and reioyced ouer him. There is no shew of grace in them, which shew no liking of godlines, neither in themselves nor in others: for this is the first part of our conuersion, to loue them that loue God, and so they are drawne to the Sonne. No man will builde an Arke vntill the flood come, no man will seeke for corne vntill the famine come, and scarce Lot will bee gone out of Sodom before the time of execution of Gods wrath doe come vpon them.

Wee preach vnto you, and call vpon you, wee haue euen wearied our selues among you, wee haue reprooued you for sinne, and wee must still reprocue you vntill you amend: now therefore, if there bee any grace in you, if ye haue any knowledge, any feare of God in you, if you haue any goodnes in you, if you haue any leasure to bee saued, turne backe now from doing euill, come out of hell

Mar. 27.25.

Gen. 7.

Gen 42.  
Gen. 19.

hell, and plucke your limbes out of the clouches of the Serpent, for verilie we haue not done so well in this city as the Niniuites did, for all the preaching and teaching we haue had. For, who hath determind in his heart to amend his life? Who hath left his pride? Who hath restored that which he hath taken by extortion, vsury, and wrong? Surely they that haue done thus are monsters, I cannot see him, he walkes inuisible and cannot be found. The heauens trembled at the death of Christ, the Sunne did hide his face, the earth quaked, the vaile of the Temple rent in sunder, the dead bodies rose out of their graues, and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ranfome of vs, & of all whosoever throughout the world doe beleue the gospel, and liue in obedience thereof, and withall, that hee suffering for sinfull and wretched man, was a conqueror ouer hell and all euill, and hath overcome death. The Scribes were against him, the Pharises were against him, the Rulers band themselves against him, the Atheists against him, and all the spitefull and enuious Iewes against him, whose birth was base, whose life was contemptible, and whose death was ignominious, but God was with him, & in him, by whose power he overcame them all, and so became the saluation of God.

Dauid being to encounter with Goliath, Saul tooke and put on him his owne harnesse, but hee could not weare it, it was too heauy for his little bodie, therefore he tooke nothing but a staffe, and a few stones in a scrippe, and so Dauid slew the pride of the Philistines, and the feare of Israel. And euen thus the Lord set his sonne to fight with the Prince of this world, not with swords and targets, bowes and bills, but with the word and spirit of God, with the which he hath overcome, and through him we also haue the victory.

Matr. 27. 45.  
51. 52. 53.

1. Sam. 17.

*The second Sermon*

Num. 23.

*Which thou hast prepared before the face of all people, &c.*

He speaks this to the end that the eyes of all mankind may be fixed vpon him, as the eyes of all Israel were fixed vpon the brazen Serpent in the wilderness, that when they be stinged with the sting of that fierie serpent which deceiued our forefathers, they may flie vnto him for help, lest they perish in their sinne, & their blood bee on their owne heads.

*Which thou hast prepared.*

Iohn 11.  
Luke 8.  
Matth. 27.  
Iohn 10.  
Marke 6.

He was prepared long agoe, as it doth most plainly appeare, for the virgin which bare him, the place of his birth, the poore estate wherein he was, his miracles, his Apostles, his torments, his crosse, his death, his resurrection and ascension into heauen; all these were foreshewed and fore-told long before they came to passe. Therefore some said, Who is this that is so often spoken of by the Prophets? Who is this that can doe many miracles that the Scribes and Pharises cannot doe? that can raise the dead, that can cease the windes, that can calme the waters: at whose suffering the earth quaked, the Sunne hid his face, darknes came ouer all: and beeing dead, rose againe by his owne power, and ascended into heauen in the sight of a great multitude? How can it be then but it must be knowne *before the face of all people*, which was so manifest by dreames, by visions, by oracles, by power, by authority, and euery thing? For there was nothing which had not a tongue to speake for God. Euery thing was prepared for him before hee came to bee reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that wee which come after him might long for his second coming. He came not in the beginning, because that such a Prince as hee should haue many banners and triumphs before him. Hee came not in the beginning, because the eyes of faith should nor bee dazeled in him, and lest they which should liue in the latter times, should forget him and his coming which



*of the Song of Simeon.*

which was so long before, euen as you forget that which I haue said as soone as you are gone hence. Hee came not in the beginning, because if he had come before man had sinned, man would haue acknowledged no neede of a Physitian ; but when man had sinned and had felt the smart of sinne : for when they were cast out of Paradise they ranne vnto Christ, as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect ioy, perfect peace, perfect wisdom, perfect righteousness, perfect iustice, perfect truth, signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe and glory, which was a carnall conceite, for heerein they were meruailously deceived, his father was but a poore Carpenter, and his mother but a simple woman, and he a silly babe wrapt in clowes. Then ought not we to reuerence our Lord, and to praise his Name, for that he became so humble for vs most vile wretches that are worthy of nothing ? yet we see how cruelly they dealt with this blessed One, which came to saue them. Ignorance sate in the chaire, deceit gaue the sentence, and cruelty executed him with the most painfull and shamefull death of the crosse. O that your eyes doe not dazeil, and your eares tingle, and your hearts meruaile at this dealing of theirs to our louing Sauour, which came to saue them that would, and specially in that now you see, that he abased himselfe for our sakes, euen to the vttermost ! O wonderfull thing to thinke of ? If you would marke, I would make you in loue with him before I haue done with you, I say vnto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands, and eate your fill of the tree of life, and the Lord will goe home with you, embrace him and kisse him

*The second Sermon.*

entertaine him well, and he will dwell with you for ever. But you that come hither for fashion sake, either to see or to bee seene, to finde fault with some-what, or to make an hypocriticall shew of godlinesse where there is none: I tell you, that comfort shall shake hands with you at the dore: marke it, and you shall see that my words are true. Shew me what it is that is better then saluation. I would haue none of you to bee damned if I might preuent it, not so much as a peece of you to be giuen vnto sathan, therefore I would I knew that stone that would kill Goliath, for I would strike it with my might into his temples. If you will, you may be saued, and the Lord will one day put those words into my mouth that will touch your hearts. Therefore now arise, kisse and embrace the sweet babe Iesus, and then after ward frame your selues to obey him, for then the Lord wil knocke at your hearts, and if you wil let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the sonne lest hee be angry, and so they perish in his wrath like Sodome. Hee came in the middle age of the world to shew that he was indifferent for the world to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man of what nation or Countrey soeuer he be that feareth God and worketh righteousness, is accepted of him, and he will fulfill their ioyes through Christ, yet not when wee will, but according to his owne good pleasure and when he thinketh good. Therefore stay Helias, anon the Rauens wil bring thee meate, and thou shalt haue enough. Anon Moses will deliuer Israel. So saluation is already prepared of God, and hath bene long since with fulnesse of knowledge, and al excellent gifts, and he will giue them to vs when hee seeth good. But wee are like

Psal. 1.

Acts 10.

1. King. 17.  
Exo. 14.

like whining children, that will not stay vntill their milke bee cold, but would haue it though they be scalded with it: so wee would haue the knowledge of God and liberty before wee know how to vse it. Wee would know the high mysteries and deepe counsels of God, before wee know our selues; we would haue the liberty of the Gospel, when we know no way how to vse it but in security. But the Lord, hee will wisely giue vnto vs as it were our bellies full when he seeth it good, and when hee seeth vs ready for it, who knoweth our hearts better then we our selues.

*A light to be reuealed to the Gentiles: and the glory of thy people Israel.*

You haue heard *Simeon* shewing the cause why the sonne was sent from the Father, why hee became man, which raigned before in Paradise. VVhat moued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a king leaue his kingdome and fall to beggerie. A great and wonderfull cause it was, that made Iehouah to come downe from heauen to suffer misery vpon the earth. Two other causes *Simeon* sheweth why this Messias came from heauen. The first, that he might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glorie before he came, but were like the Moone when the Sunne doth shine vpon it, or like Rachel which despised Leah, and became barren. And they despised the Gentiles light; like that sonne which was angry because his lost brother came home againe; or like those labourers which checked the Lord of the vineyard, because he gaue vnto the other labourers as much as hee gaue vnto them. But the Gentiles are like Leah, who being despised became fruitfull. *Simeon* did reioyce in Christ, not onely for that hee was the glory of *Israel*,

Gen. 29.

Luk. 15.

Matth. 20.

Gen. 29.

*The second Sermon.*

Gen. 19.

but also for that he was the light of the Gentiles. Shall the head be sorrowfull because the hand is well? Nay rather the hand should bee glad, because the head is well, and the head because the hand is well. The father should be glad because his sonne is stronger then himselfe, the mother should be gladde because her daughter is wiser then her selfe, the brother should bee glad, because his brother is richer then himselfe: the mistresse should reioyce, because her maid is a better hufwife then her selfe. But we enuie our brethren and our neighbours, because they are better then we, and because God hath blessed them with temporall or spirituall things aboue vs: if we see that they haue learning, then we enuie them for their learning; if he haue more gifts, wee enuy him for his gifts, if he haue more knowledge, wee enuy him for his knowledge, if he haue more zeale, we enuy them for his zeale, if he haue more riches, we enuy him for his riches, and how can we reioice when euery bodies good is our euill and euery bodies ioy is our sorrow? But fixe your eies vpon Christ alone, and he will fulfill your ioy, if you looke not backe to Sodome like Lots wife: if you loue ioy and gladnes; Christ is ioy and gladnesse: if you loue comfort, why, Christ is the comforter of all that beare his crosse: if you loue life, Christ is eternall life: if you loue peace, Christ is peace: if you loue riches, Christ is full of heauenly riches, and full of liberality, to bestow them vpon all such as loue God: so Christ is all in all vnto the godly, and they haue more ioy in Christ alwayes and in all things then the richest, and most glorious and sumptuous prince in the wor'd; then *Salomon* him'selfe had in worldly riches, honours, pleasures, ioy, ease or felicity. For the wicked which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they do all that they can to fulfill their lusts, and take neuer so much pleasure, and be neuer so merry, yet they can haue no true ioy, nor peace of conscience,

*of the song of Simeon.*

conscience; for all the peace, the mirth, and sport they haue is but deceit, all false and indureable like the grasse, greene in the morning, and withered ere night. But when the Lord doth knocke at their hearts & strike them with a feeling of their horrible transgressions, as no doubt hee will, then they are all in a maze, and they can haue no ioy, no peace, no rest; but they may say, in laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth mone, in riches pouerty, in glory shame, in life my soule is euen dead, in plenty my soule wanteth all things wherein it should reioyce, it is destitute of all comfort, and possessed with all slavish feares; like Caine, who being Lord of all the earth, yet had no ioy in it when God had once forsaken him. Likewise Saul when God had forsaken him, he had no ioy of his kingdome, nor of all his riches, and then who had more ioy, Saul the King, or Dauid the subiect? So then we see that perfect ioy can be had in nothing but in God, and in Iesus Christ. Wherefore as by the streame you may be led to the fountain, euen so let the ioy and peace of this life serue to leade vs to God, which is perfect ioy and peace, and there rest like the wise men which were guided by the starre, to come to the true sonne of grace, Iesus Christ, when he was borne: and if we rest not in him when wee haue found him, there is no rest for vs, wee shall bee like the restlessse Doue, which fluttered about, and found no rest any way, till she returned to the Arke: but wee seeme as though we sought him and found him, when as we doe but play the hypocrites. Salomon saith that the waies of the whore are prosperity and welfare, for she euer putteth on a vizard, that she might not be knowne to bee so vile as she is: so vnder the colour of goodnes euill is alwaies lurking.

Therefore also is Christ called the light, because wee should leaue our foolishnesse, seeing light is come, and that wee should forsake all our lights which are but darknesse,

Esa. 58. & 57.

Gene. 4.

1. Sam. 16.

*The second Sermon.*

darknesse, and cleaue vnto his light, which is the true light indeede.

*A light to be reuealed to the Gentiles, &c.*

He came to lighten the Gentiles, and they receiued him with thankfulness, of whom there was no hope of goodnesse left. Who would suppose that the barren woman should become fruitfull, or the prodigall sonne returne home againe? It is like as if one Owle should be conuerted to see light, or as if the streame would returne into the fountaine, or as if an old man should become young againe.

*A light to be reuealed to the Gentiles.*

Luke 14. 23.

Matth. 11.

2. Reg. 4. 10.  
Luke 10.

To be reuealed, not yet reuealed, the Iewes must first reiect him before the Gentiles receiue him: and when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spread vnto the whole world. When the guests would not come, then hee sendeth into the high waies, to compell others that would not come willingly vnto it. Comfort is on foote, and that which will come, shall come, &c. The Queene of Saba came from the vttermost part of the earth to heare *Salomons* wisdom, and the wisemen came from the East to see Iesus Christ: but we may say, the Lord was heere in the Temple, and I was in my shoppe, selling and buying, lying, deceiuing, and swearing. Well, when hee comes backe againe, I will be better acquainted with him; and so we esteeme not of his presence in any reuerent sort. The Shunamite said: Let vs build a chamber for the man of God: then we should build an house, Zaccheus climbed vp into a tree to see our Sauour, and the Lord seeing his diligence, called him; Zaccheus, come downe, for I will dine at thy house this day, and that was a ioyfull day with Zaccheus, for then saluation came into his house, and vpon all his family: he gaue the Lord a feast, and the Lord made him a farre better feast of peace, a feast of ioy, a feast of heauenly things, and so for his zeale  
and

*of the song of Simeon.*

and endeavour to see Christ bodily, he shewed himselfe vnto him spiritually, euen to his hearts desire.

*To be revealed.*

Haue an eye to the future rensse, that which is not, shall be. As for example, Salomon was wise, but he is foolish; Sampson was strong, but hee is weake; Iudas was a Preacher, but he is a traitour; Paul was a persecutor, but he is a Preacher; Peter was a denier of Christ, but now he is a bold professour of Christ; Moises was learned in the wisdom of the Egyptians, but now he is learned in the wisdom of God, by which the wisdom of the Egyptians is made but meere foolishnesse in the sight of God. Others, as heathen philosophers, Plato, Aristotle, Cato, Crates, and such like, were counted very wise men in the sight of the world, yea they wrote so many books full of wisdom, and also adorned with notable sentences and witty sayings, that one would thinke all wisdom were buried with them, so famous were they, and so full of earthly vnderstanding, teaching maners, counsels and policies: yet for my part I haue neither seene nor heard of any such, being wise in worldly things, and without the wisdom of God, but that they haue committed some notorious foolishnesse in the sight of all men, like Achitophel, of whom we read, that he was so wise a counsellor, that his counsell was like as one had asked counsell at the Oracle of God; and yet see the end of him, he hanged himselfe, and all for the want of the knowledge of God. It had bin better therefore for him to haue had more wisdom and lesse wit. Crates, Aristotle, Plato, and others of the wise Philosophers, haue either poisoned, burned, or drowned themselves: and so wee see that the end of the worldlie wisdom is meere foolishnesse, and the foolish haue more peace then the wise: for their wisdom without the feare of God, doth them no more good then the Arke did to the Philistines, which did nothing but torment them, because

1. Kin. 3. 12. 11  
Iud. 13. & 15.  
& 16.  
Luke 6.  
Acts 1.  
Acts 9.  
Math. 16.  
Acts 4.  
Acts 7.  
Acts 7.

2. Sam. 16. 23  
1. Sam. 17. 23.

1. Cor. 7. 20.

1. Sam. 5.



*The second Sermon.*

cause they knew not how to vse it, and therefore vnreuerently abused it. For if your wisdom consist in eloquence of words, in profunditie of wit, to gaine craftilie, and spend warily, to inuent lawes, to expound riddles, and interpret dreames, to tell fortunes, and propheticie of matters by learning: all your wisdom is but vexation of the spirit; for all these without the feare of God, doe vs no more good then their witte did these Philosophers, which notwithstanding sate in darknes. And I am afraid though Christ brought light vnto the Gentiles, yet it may be said, that the Gentiles sit in darknes still, sauing a few Leuites scattered vpon the mountaines, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped Mars and Cupid, Sunne and Moone, beasts and serpents: so the Philistines worshipped Dagon, the Ephesians worshipped Diana, the Assurians Nesroch, the Israelites worshipped a calfe, Ahaziah worshipped Belzebub, the Moabites worshipped Chamos, the Samaritanes did worship vnto Baal: so the truth to such seemeth falshood, and error seemeth truth. As for example, that the word should be made of nothing, that the Word became flesh, that God and man was ioyned together in one person, that one man may be righteous in the righteousness of another, which is Christ, and that the dead shall rise againe: these seemed foolishnes vnto the Gentiles, neither could they beleue them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleue them, for when they professed themselves to be wise, they became fooles, saith the holy Ghost. So then we see now what Christ hath done for vs, he hath bound that Serpent, which hath sowne all the rares, so that the diuell is faine for want of better lodging to enter into swine.

Heretofore, whereas one followed God, a thousand followed Baal; But now Kings and Princes lift vp their heads,

2.King.17.30.

Iud.16.23.

Act.19.38.

2.King.19.37

Exo.32.4.6.

2.King.1.2.

1.King.22.13.

1.King.16.32.

Rom.1.22.



heads, desiring Christ to raigne with them and in them. Heeretofore we made our selues like the wounded man, we were spoiled, we were stript naked, and wee were bated in our blood, being full of wounds; but now Christ hath furnished vs, he hath washed vs, hee hath clothed vs, and wee are now become true Israelites: vs, which were the vile and wilde Oliues, hee hath grafted vpon the true Oliue, and planted vs in a fruitfull soile. And what cause can we shew for this, but onely mercie? For heeretofore wee were called foolish, but the Lord hath made vs wise according to the wisdom of God in these dayes by his Spirit: but if yee deserue to bee called the foolish Nation againe, then yee are most vnhappy and most cursed. So now we haue heard, that the Lord doth reueale his counsell vnto his Prophets, and how the glorie of Israel is now reuealed to bee the light of the Gentiles. And you haue the cause why: because the Iewes reiected their owne saluation. You haue heard that the cause was onely his mercy and his loue, because mercy cannot containe it selfe within *Ierusalem*.

Deut. 31.

*A light to be reuealed to the Gentiles, and the glory of thy people Israel.*

You haue heard why Christ is called light, why hee is called the light of the Gentiles, why the Lord did change a curse into blessing, and why the Gentiles did change darkenes for light, and a thousand gods for one true God. Then the Gentiles receiued more grace then they desired, for the Lord came vncalled vnto their houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light and my light: Christ is our grace, your grace, & my grace: and Christ is our saluation, your saluation, and my saluation. Hee came vnto the Iewes, & for the Iewes, and yet his coming vnto the Gentiles, was better then to the Iewes. Hee came into the world when the world did abound

in

*The second Sermon*

in all wickednesse, and saued vs when wee most deserued wrath. Wonder at this you that wonder at nothing, that the Lord would come to bring saluation, to redeeme our lost soules euen (as it were) against our wils: so that now wee would not bee as wee were for a thousand worlds.

The blindnesse of the Iewes was, and is wonderfull, who heard of their reiection, and of our conuersion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiecting of them. Therefore the Rocke, which should haue saued them, shiuered them in peeces, wherein was shewed their wonderfull blockishnes, hauing it so often fore-tolde by their Prophets, figured in their lawe, shadowed in their sacrifices, and read in their Churches from sabbath to sabbath. Euery thing that cometh to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Prouinces; these are all fore-tolde in the Scriptures, and yet none do vnderstand it, sauing a few chosen ones whom God loueth: For, the comming of Antichrist, the ouerthrow of Kingdomes, the darknesse of popery, the light of the Gospell, the conuersion of the Gentiles, and the reiecting of the Iewes: all these are set downe in the Scriptures, and yet wee cannot vnderstand it, though wee heare it day by day, because wee doe not giue our mindes to vnderstanding.

Such hearers shall stand in a maze before the righteous and terrible throne of God: the dead shall rise, the trumpe shall blow, and all the world shall be in an uproare, and they shall stand quaking; when their hearing without profiting shall bee laid to their charge, and they shall say: O wee haue knowne no such thing: but surely if the Iewes could come out of hell, they would admonish vs to take better heed how we heare: for we heare as though we did not heare at all, our mindes are otherwise occupied. Now when wee see any thing cometo passe

pasſe as it is fore-told in the ſcriptures, then we muſt ſay as Chriſt ſaid. This prophecie is fulfilled; for all things that are written, are come to *Scriptum eſt*, & *factum eſt*, that is, as ſure as it is written, ſo ſurely doeth it come to paſſe. It prophecieth nothing but that which truly is fulfilled in due time, and the more often it ſpeaketh of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Jewell that is beſet with pearle, ſo is our calling adorned with Scriptures, for ſo doeth God tender our calling, which is often in his mouth, and wee ſo often in his remembrance, that hee ſpeaketh of vs in euerie booke throughout the whole Scriptures, like a kinde ſpouſe whoſe loue is in a ſtrange countrey, and he delighteth himſelfe with thoughts and meditations of her: ſo hee did long vntill the Gentiles were come to him againe, like the prodigall child, whoſe Father did long vntill hee had embraced him. When ſhall my prodigall ſonne come home againe, ſaith hee? I will put my beſt garment on his backe, and my golde ring on his finger, and his ſhare ſhall bee the daintieſt morſell. And thus God longeth for our ſaluation, and hee knocketh at our doores; Is ſaith heere? is loue heere? is one called the feare of God in this place?

Luke. 15.

And as loue maketh louers ſometime to ſpeake plainly and familiarly one to another, ſometime by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes, and ſometime to hide themſelues one from another: So our God ſpeaketh ſometime plainly to his Church, ſometime darkely and myſtically, ſometime hee turneth his face from his Church and deere ſpouſe, as though hee would not ſpeake vnto her for loue, as appeareth in the booke of the Canticles. Of the caſting off of the Iewes, and calling in of the Gentiles; the firſt type or figure was Caine and Abel: Caine was the eldeſt ſonne of Adam, and Abel the younger, yet God loued Abel, and accepted his ſacrifice; but  
God

*The second Sermon*

God reiected Caine for his wickednes, and hee became a reprobate. Euen so doeth God, hee reiecteth the Iewes which were the eldest sonne, the true Oliue, and the natural: seede, and Gods deere children if they had continued in obedience; and he taketh vs being but the youngest sonne, the wilde Oliue, the seede of the wicked, and maketh vs children by adoption vnto him, onely of his mercy without any other cause.

Gen. 9.  
Gen. 5. 1. 2  
9. 14 10. 21.  
& 11. 10.  
Gen. 9. 27.  
Iohn 19. 16.

The second example was Sem and Iaphet, both which were Noahs sonnes: Sem was the second sonne, and Iaphet the first, and of this Iaphet came the Gentiles: of him said Noah; *God perswade Iaphet that he may dwell in the tents of Sem*: that is, that they may be vniited together, as wee see it is come to passe. Other sheepe I haue (saith Christ) which are not of this fold, them also will I bring, and they shall heare my voyce, and there shall bee one sheepefold, and one shepheard.

Gen. 27.

The third type or figure was Ismael and Isaac, both the sonnes of Abraham: Ismael was the eldest, Isaac the younger, yet Isaac was chosen of God, and enioyed the promise, and Ismael his eldest brother a mocker of Isaac was put away, the Lord was not with him.

Gen. 22.

Gen. 25.

The fourth type or figure was Iacob and Esau, both sonnes to Isaac: Esau was the eldest brother, & Iacob the younger, yet God loued Iacob and hated Esau, because Esau contemned his birth-right and sold it to Iacob for a messie of pottage, and therefore Iacob stole the blessing from him: so God blessed Iacob, but cursed Esau: whereby is shewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their blessing, and hath giuen it vnto vs.

Gen. 29. 16.

The fift type or figure was Leah and Rachel, the two daughters of Laban: Leah was the elder, but bleare or squint-eyed: Rachel the younger, beaurifull and faire. 17. Therefore Rachel was beloued of Iacob, and Leah despised. 18. Yet Leah was first married 23. And also made fruit-

*of the Song of Simeon.*

fruitfull, 31. but Rachel also was after married, 28. and more beloued, 30. and hauing enuied her sisters fruitfulness, 30. 1. and repented, God remembred her, and made her fruitfull. So Christ first married the Iewes, and made them glorious; but when they despised their glory, he married with the Gentiles, and they enuying their happinesse, of barren in all goodnes, became fruitfull in true holinesse.

The sixt figure was Manasses and Ephraim, the two sonnes of Ioseph: Manasses was the eldest, and Ephraim was the yongest. Both of them Ioseph hauing brought to Iacob his Father, that he might blesse them, he tooke Manasses and put him towards Jacobs right hand, that he might blesse him first and more plentifully, and hee tooke Ephraim and put him towards Jacobs left hand. But Iacob stretched out his right hand and laide it vpon Ephraims head which was the yonger, and his left hand vpon Manasses, directing his hands so of purpose, for Manasses was the elder of them. Thus the Lord blessed vs when there was no hope left for vs.

The seuenth figure was Rahab a harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the spies that Israel sent, and in time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receiue and embrace the Israelites and messengers of the Gospel, and keepe them as safely, and defend them as diligently as Rahab did the spies of Israel.

Ios. 2.

The eight figure was Ruth a Moabite: of her *Christ* Iesus vouchsafed to come as concerning the flesh, to shew that he came not onely of the Iewes, and for the Iewes, but also of and for the Gentiles, which were the lost sheepe, vn hoped for, being strangers from the covenant.

Ruth 4.

The ninth figure was Sampson, who being a Iew, would needes marry with a Gentile; signifying that

Iudg. 14.

*The second Sermon.*

*Christ Iesus* would also marry with the Gentiles, as he did with the Iewes.

1. Reg. 11.

The tenth figure was Salomon who married Pharaos daughter, which was an Egyptian and Gentile, signifying thereby, that *Christ* would take him a spouse among the Gentiles to marry with himselfe, as Dauid in the Psalmes declareth.

Psal. 45.

2. Reg. 5.

The eleventh figure was Naaman the Syrian, whose leprosie is turned vpon Gehezie, the leprosie of an heathen and ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet: signifying that our leprosie of sinne and ignorance should be turned from vs vpon the Iewes, who had the knowledge of the law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the new Testament: For like as the Cherubins, though seuered in sunder, yet looked one towards another, and both vpon the mercie-seate: so the olde Testament and the new, looke one towards another, and yet point at one and the same thing.

Mar. 2.

The first type or figure in the newe Testament, was the Wise-men, which were the first fruits of the Gentiles, and came from the East, being guided by a staire: signifying that by the guiding of the word and spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Iesus* with ioy.

Math. 2.

The second type or figure was *Christ* his going into Egypt, signifying thereby, that he should goe from the Iewes to the Gentiles, because the Iewes refused him, through vnbeliefe, abundance of wickednesse, & want of reformation: so we see that nothing can driue away *Christ* but sinne.

Mar. 21. 12.

The third type was *Christ* whipping the Iewes out of the Temple, shewing thereby that the Iewes should bee whipped or cast out of the spirituall Temple; and the Gentiles should occupie it. This (beloued) belongeth vnto

*of the song of Simeon.*

vnto vs, to whom the Lord so wonderfully hath made his light to shine.

The fourth figure is the parable of the Vineyard, that was taken from them that possessed it, & giuen to them that should bring forth the fruits thereof, and yeeld better increase vnto the Lord of the vineyard.

The fift figure was the parable of the two sonnes that were bidden to goe & worke in their fathers vineyard, of whom the first said he would, and did not : the second said, he would not, and did repent, and went to labour in the vineyard : the first signified the Iewes which made many vowes, with such a shew of godlinesse which was but hypocrisie, whom the Lord reiected and cast off and said, that the Publicans and sinners should stand in iudgement to condemne the greatest of them.

The sixt figure was the feast that the Lord made vnto the disobedient guests, whom the Lord invited to his banquet, which was onely ordained for them, and who promised to come vnto it, and yet refused & would not come, but alledged slight excuses taken from their loue of earthly and transitory things about God. Therefore the Lord sent into the hie waies to call and compell the Gentiles to come, which came, though some left their wedding garments behind them.

The seuenth type or figure was the vision of Peter in Joppa, when he was on the top of the house, where hee saw the vessell come downe that had in it all manner of foure footed beasts of the earth, and wilde beastes, and fowles of the ayre, and creeping things, where also the voyce said vnto him, *Arise Peter, kill and eat:* wherein the Lord shewed vnto him, that hee should count no man vn cleane, although the Gentiles then were counted vn cleane, as were the vn cleane beasts set downe in the law of God, therefore when Peter was sent for, to Cornelius house, hee saide, *Of a truth I perceiue that God hath no respect of persons, but in every natiō he that feareth God & wor*

Mat. 21. 33.

Mat. 23. 13.

Mat. 22. 2.

Act. 10.

Verse 34.



*The second Sermon*

Luke 15.  
Luk. 5.

*kerh righteoufnesse is accepted of him.*

Many other examples of our calling, as the strayed sheepe, the lost groat, the prodigall sonne, and Christ eating with Publicans & sinners, which when we reade we should cast our figure and say, Of whom is this spoken? of the Gentiles? then is it of mee, for I am a Gentile. But am I conuerted? if I be not, then haue I not fulfilled this prophetic: therefore let vs strue to doe well, and to mortifie & subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen.

Now all these prophecies are fulfilled, the blinde see, the lame goe, the dumbe speake, the deafe heare, the maimed worke, the dead are quickened, the leapers are cleanted, and the poore receiue the Gospell. Therefore who wil despaire and say, light is not reuealed vnto me, when as he seeth it to be reuealed vnto whole Nations? And so solenne is our calling, as that in so many places of the scripture it is foretold, whereby we see how deere-ly the Lord tendreth our saluation, like as a kind spouse which was longed for, while she was in a strange countrey, for Christ longed for the Gentiles, till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely, righteoufnes and saluation: first righteoufnes, then saluation: first repentance, and then forgiveness of sinnes, the Sun of the Gospell, lest we should see heauen in hell, and light in darknesse, and ioy in anguishes. Let vs not contemne our light, or grow carelessse of it: let vs not build with one hand, and overthrow with the other by profanenesse, like those men which while they surfeited at their gluttonous tables, called vpon God for health. Christ is not receiued with the left hand: if the Father offering a gift, do see the Son stretch forth his left hand, hee will withdraw his gift from him. I say, let vs not contemne our light as the Iewes contemned their glory.

For



of the Song of Simeon.

For what is light to him that will shut his eyes against is? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mightie Kings haue earnestly desired to see, and Princes haue laid down their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the banquet, vnto which a thousand messengers haue inuited vs, and alledge none excuses: say not, *I haue married a wife, I haue bought Oxen, I goe to see a Farme, &c. and therefore I cannot come,* neither will I come. Well, do so, if that yee will needes: but remember that thou wast inuited, and therefore the blessing shall bee giuen to another: and Esau shall weepe for the blessing, but shall not haue it.

Matth. 13.

Math. 12.

Heb. 12.

But giue mee a reason I pray thee, why thou wilt bee called the seruant of God which dost not serue him, or the childe of God, which dost not loue him; or the disciple of Christ, which dost not learne of him: yet his raine falleth vpon all, iust and vniust, and hee giueth thee all things for nothing: The Sunne doth giue his light for nothing, the dew doth giue his moisture for nothing, the riuers doth giue their waters for nothing; and the earth doth giue her fruit for nothing.

What shall wee doe then when the Sunne shineth? Wee must not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the sauage beasts who as soone as the day springs, betake them to their trauell, and euery bird welcommeth it with many a sweete song. Christ is light, and this light is come: therefore hee that seeth not now is blinde. Are not they then blind which yet see not that praier for the dead is vaine, needlesse, and boorelesse? But thicke darkenesse haue a mighty light to chase it away. So that hee which beginneth to roote out some error or superstition, at the first shall haue much adoe, for custome and naturall corruption are the first causers of heresie, and shall crie

Rom. 13.  
Ephes. 5.

*The second Sermon*

1. Sam. 5. 8

against her in the maintenance thereof : and withstanders of reformation shall say, Great is *Diana* of Ephesus : and so for a long time they seeme to wash the *Ethiopian*, or the blacke Moore, the more they wash him the more they gall him, and yet hee is an *Ethiopian* still : but in the end the Arke standeth, and *Dagon* falleth downe : and truth triumpheth ouer falshood, hauing got the victorie ; and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst vs still ? To him that asketh, what Scripture haue you against it ? it is sufficient to answer, what Scripture haue you for it ? For if the word command it not, God reiecteth it, and will say, who hath required these things at your hands ? But what is this ? for euery idle word you must giue account, as our Sauour Iesus Christ saith, Matth. 12. And whatsoeuer is not of faith is sinne, Rom. 14. 23. They aske, what, shall wee not say God bee with them ? Why should you ? Why (say they) must wee say nothing ? What if thou doe not ? What saiest thou, when thou mentionest the death of thy first fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah* ? Doeest thou lesse loue these, not praying for them, then thou doest them for whom thou saiest, God be with them ? &c.

But thou hast speeches enow to vse, if thou wilt needes say somewhat, and leaue such superstitious and offensive sentences : if hee bee a good man, thou maiest say, the Lord bee thanked for his deliuerance, or the like : but if hee bee not, then thou maiest say, God grant wee may doe better then hee hath done, and that by his fall we may learne to rise, from sinne, or some such thing : whatsoeuer hee bee, thou maiest say as *David* said of his childe, giuing a reason why hee would not pray for him any longer benig dead : Can I call him backe againe ? I shall goe to him, but hee shall not returne to mee : or any other words, so they bee wise, and therefore not against the word. What then is to bee done ? As *Iacob* said to his

winer

wiues and children; Giue me your idols that I may bury them: ſo ſay I vnto you; giue mee your ſuperſtitious that I may bury them, that they may remaine with you, or in you no longer, to the diſhonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you, and becauſe you are mine, and I am yours; O that my voice were as the whirle-winde, to beat downe, roote out, and blow away all your ſuperſtitious, that they may no longer raigne amongſt you: or rather, O that Chriſt which is our light were come into vs all, and ſhined ſo bright, that wee were aſhamed of all our darknes: of all, not of mind onely, but of will alſo, and of workes, that wee no longer would walk in darknes, for few haue the wil to walke according to the word, either in darknes or light: wee can ſee to ſinne in the darke aſwell as in the light, and doe rather, becauſe the light diſcouereth both the harlot and the cheefe, ſo they are aſtraide of the light; but aſſured bee wee, where light is not, Chriſt is not: for Chriſt is light; and let none bee afraid to ſeek this light, which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onely deſcrie it ſelfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue will ſhew it ſelfe, and good things cannot now hide themſelues, for hee that is light doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in the darke, but hee which ſtumbleth in the light is not very ſtrong, becauſe hee ſeeth his way before him. Once we ſtumbled at euery ſtraw when we walked in darkeneſſe, for then wrath had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fall, penurie had a fall, ignorance had a fall: or if you will, pride roſe, and wee fell; luſt roſe, and we fell, &c.

John 1.

Were *Egypt* as light as *Golſen* wee ſhould haue Idolaters as ioyfull as true worſhippers; but there is palpable darkeneſſe, tedious, fearefull, and of long continuance in *Egypt*, cleare light onely in *Golſen*: therefore flie *Egypt*,  
G 4 but

*The second Sermon*

but if thou liue in *Egypt*, that is, walke in darknesse, or commit wickednesse, though thou sinne in the darke, the light will bewray thee, and thy conscience will accuse thee, and condemne thee for it. Therefore now giue ouer darknesse, and arme thee with light, for our life shineth like the light, therefore now we should be *Israel*, for *Israel* is reuolted.

But many Scrouls may bee written of our sinnes, and thus the Gentiles are as Gentiles still. Hee that beleueth not the word, is an Infidell: he that beleueth not God, is an Atheist: he that worshipping any thing more then God, is an Idolater: euery mans conscience shall condemne himselfe. Yet men will leaue godlinesse for riches, but they will not leaue riches for godlinesse. What madnesse? Yea the Iewes neuer serued God at any time with such deuotion as many doe now their gold and their riches: O intollerable wickednesse? For many there are that could be content neuer to die, but liue euer heere with their riches and pleasures.

And is not the godly more despised for his godlines, then the wicked for his wickednesse?

Are not the members of Christ more hated, and worse entertained by vs, then the limbes of satan? So dearely euery one loues sinne, and drawes sinne vpon sinne, till their be a chaine of many links and monsters therein drawn most lothsome. And though wee of our selues run swiftly to hell, yet the most driue vs, to make vs hie faster: they come vnto vs, and say, your fathers loued vs well, and said vnto vs, if you will bee faire, you shall be wise; if you will be drunke, you shall be rich, &c. Yea euery one poinreth, and sheweth vs the way that leadeth to destruction: and how few are the number of them that do shew vs the way of vertue and golidnesse.

And thus wee are cuen as froward as those Iewes that strue who shall come into hell first. Who did euer thanke God that he was not borne an hundred yeeres agoe, when ignorance spred ouer all, and all *Egypt* was smitten with darke.

*of the song of Simeon.*

darknesse? or that the Lord hath nor left him to himselfe to become an Atheist, or an Epicure, which liues without God in the world? We haue all Gods gifts offered vs, but we haue refused them. Christ brought light, but wee had rather he had brought darknes, for we loue darknesse more then light. The Angels, the heauens, the word, the spirit, are light, and we that see it, are darknesse, for we cannot abide light, but are like an Owle that flieth out of a bare field from the light of the day, such a death is day vnto vs. Faith is flowne away, truth is become a pilgrime, and every string is out of tune. He that should weepe and be sorrowfull, laughes: and truth is brought to the ground, yea poore truth is pefecuted to death: but sinners are stubble, and their sentence is, Burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occasions of sinne, and giue it gall to eate, and when you haue done so, set a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carrie the crosse, and when it hath carried the crosse, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, burie it; and when you haue buried it role a great stone vpon the head of it, and set watchmen to keepe it, euen fasting and praier, that it may neuer arise againe to raigne any more; the  
which the Lord for his mercy

saue grant.

*Amen.*

*FINIS.*



## THE CALLING OF IONAH.

IONAH I. I. 2.

1 *The word of the Lord came to Ionah the son of Amittai, saying;*

2 *Arise and go to Niniue, that great Citie, and cry against it, for their wickednesse is come vp before me.*



Ou haue heard the sweet song of old father *Simon*, like the pleasant song of a sweet bird before her death, setting forth the ioy of the righteous that embrace Christ Iesus. Before Christ Iesus vouchsafed to come to vs, we would not come vnto him, but in all our doings we wrought our condemnation, and through the innumerable heaps of our iniquities, laboured to driue him without all hope of mercy from vs. So wee continued like flies, which flutter about the candle till they haue consumed themselves. When wee had done as much as in vs lay to driue him away from vs, then hee saued vs, and recompenced good for euill vnto vs. So that if God had loued vs no more then wee loued our selues, wee might haue perished in our sinnes, and our blood should haue beene vpon our owne heads. If Christ bee the light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but manie doe shut their eies against it, lest they should see, and not onely many smother their owne light, but the Sunne saith vnto the Moone, shine not; and the Moone saith

### *The calling of Ionah*

saith vnto the stars be not bright, And many haue smothered their light so long, that the dampe hath put out the candle; and thus they labour to bring the darkenesse of *Egypt* vpon *Golben*: so that their eies haue forgotten to see, and so many goe out of the way, because they would not looke vpon the candle, and the diuell giueth to euery one that which hee wisheth, so it may bee for his hurt. But who can but pittie, that with the same Manna which commeth from heauen and feedeth many to life euerlasting, so many are poisoned and find in it nothing but the saueur of eternall death?

The Iewes had no cause to enuie our light, for he gaue them glory: hee was poore, and yet hee gaue them riches: hee was counted base, and yet hee made them honourable: hee was contemned, and yet he made them beloued: they were full of darkenesse, and hee brought them light; but they contemned his light, and so procured their owne condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth, and most contemned of all other Nations, and euery people haue a dwelling, whereas since they prophesied euill vnto themselves, saying; His blood bee vpon vs and our children, goodnesse hath put on the face of bashfulnesse amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glory; but if thy glory consist in beaurie, which fadeth; in gay cloth, which weareth; in wealth, which wasteth; or in gold, which rusteth; then Christ is not thy glorie.

Wee haue gone long with an old man, and now we haue lost him, but we are loth to part with him, he is such a good companion, neuerthelessse wee hope to finde him againe in *Ionah*.

Wee haue gone but slowly with him, as with an old man that is not very swift of foote; but now we must runne with *Ionah* as with a Post, lest *Niniue* be destroied.

*The*



*The calling of Ionah*

*The Prophecie of Ionah.*

1. Sam. 10.9.

I neede not to shew the authoriety of Prophets : but concerning their sorts and differences, there are three sorts of Prophets. The first were such, as called vpon the name of the Lord in praier for the people, and receiued an answer from the Lord in the peoples behalfe : of which sort was *Sammuel*, and these were called Seers. A second sort of Prophets were such as God raised to expound the Law, and declare the will of God vnto the people, when the priest and such as should doe so, were sicke in their callings, of which sort was *Esay*, *Jeremy*, *Ezechiel*, *Daniel*, *Hosea*, *Yoel*, *Amos*, *Obediah*, and the rest of the holy Prophets. A third sort were such as haue beene since Christ, working such like effects, of which sort was the Prophet *Agabus* of whom mention is made in the 11. of the Acts, and 28. verse.

Now in the second sort of these, was *Ionah*, whom God sent to declare his will to his people, vnto whom also the Lord did reueale the subuersion of kingdomes, the overthrow of Tribes, the captiuitie of Nations, the calamities that were to come vnto the sonnes of men for iniquitie and rebellion against God.

As all wise men were not borne at once, nor liued together : so these holy Prophets haue not beene at once, but were raised vp by the Lord God, some here some there, according to his pleasure, and as hee saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might bee reuealed, but as much as was sufficient for them euery one in their times and places. Neither hath any of them told as much of the will of God as might bee declared, nor fully expounded his Lawes : but the Patriarkes left some to the Prophets, and the Prophets left some to the Apostles, but they haue left none for vs, but they haue all set open the whole will of God vnto vs, and euery Prophet now bringeth



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bringeth only golde, myrrhe and frankencense, like the wise men that came to see our Lord.

There are three things that moued mee to take this story in hand aboue all others. First, because you know the story, and therefore can the better conceiue of the matter, as I goe forward with it. Secondly, because it is brieffe, and doth containe a great deale in a litle. Thirdly, because it is most agreeable for the time and state of this sinful age wherein we liue, and therefore most conuenient for vs. It is manifest that *Ionah* lived in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioah* King of *Israel*, a wicked King, though not hee that is called the *Ieroboam* that made *Israel* to sinne. For of this second *Ieroboam*, in whose time he prophesied, it is written, 2. King. 14. 24. he departed not from any of the sinnes of *Ieroboam* that made *Israel* to sin; which commendeth the holinesse of *Ionah*, in that he in the midst of the corruption wherewithall the people were ouerflowne, was vncorrupted and vnspotted, and called to be a Prophet amongst the people of God. For he had prophesied in *Israel* before he was sent to *Niniue*, as the word also doth argue; which laeth open and magnifieth the great loue of God, in that he sent a Prophet to admonish this vngodly people, when as hee should haue sent a thunder-bolt to terrifie them, or rather vterly to destroy them; so that there mercy slept before iudgement.

2. Reg. 14. 25.

His name was *Ionah*, which signifieth a Doue, which admonisheth vs, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doues. His fathers name was *Amittai*, which signifieth truth. I would that Truth were euery Preachers father.

There are two speciall things contained in this Historie. The first, the great mercy of God shewed vnto three sorts of men: the *Niniuites*, *Ionah*, and the Mari-

ners.

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ners in respect of the Niniuites, that he sent a Prophet to Niniue, a Citie of the Gentiles, which were strangers from the couenant, from the promise, & strangers from the common wealth of *Israel*, and conuerted them by his preaching, and so spared them now.

2

In regard of *Ionah*, that being, for his disobedience in flying to *Tarshish*, when he was sent to Niniue, throwne into the sea, he prepared a great whale to swallow him, and in his belly, even in the bottome of the Sea, where there was no hope of life for him, preserued him: and after three dayes deliuered him thence safe, and then cast him not off, but continued him in his calling, & wrought powerfully by him, both in the ship, conuerting the idolatrous Mariners, and in Niniue, humbling the King and the whole City.

3

And lastly, when he had most vnworthily doubly murmured and iustified himselfe against God, hee contented himselfe with gentle and milde reproofe of him. In consideration of the Mariners, that hauing been idolaters all their liues, & now in dainger, giuing the honor of God to their owne fancies, God yet conuerteth them, so that they called vpon him, and sacrificed, and made vows vnto the true God, and by his mighty power, hauing the winde and seas calmed, were then and for euer saued.

The second thing is *Jonahs* fall, and rising againe. His fall, first sinning, both flying from God, & murmuring, and therein iustifying himselfe: secondly, sustaining his punishment, manifold and long feares, casting into the sea, and continuing in the Whales belly three daies, and afterward his reproofe and conuiction. His rising, first repenting in the ship, in the belly of the Whale, and being cast out of it. Then also faithfully discharging his duty, crying against Niniue courageously.

We haue seene *Jonah* a far off, if we would wee might see him neerer. He that receiues a Prophet in the name of

*The calling of Ionah.*

of a Prophet, shall receiue a prophets reward. Therefore let vs prepare our eares to heare, and receiue the word of God preached by the Ministers, and let vs thinke that *Ionah* is come againe to our houses to preach, and whether it be 40. daies, or 40. weekes, or 40. yeeres, they that liue like Sodome, shall be punished like Sodome. But as our Sauour saith to his disciples, *Pray that you might be not in winter, nor on the Sabbath* : so say I vnto you, pray that the Lords comming be not on the weeke daies, for if he come then, how should he find you ? Therefore I pray you learn at least now, and giue good care, that you may heare sufficient for all the weeke.

Matth. 24. 17.

*The word of the Lord came to Ionah the sonne of Amittai, saying: Arise and goe to Nininie, &c.*

Herein I obserue, that *Ionah* went not before he was sent: for going to preach vnto the Gentiles, it was needfull that he should haue a speciall calling and commission from the Lord himselfe: for it was vomeete to cast the childrens bread vnto the dogges, vnlesse he had a speciall commandement from God so to doe.

None ought to take vpon him the function of preaching in the Church, vnlesse they haue their warrant or authority from God, as Aaron had. And although they haue not their authoritie in that forme and manner as *Ionah* had his, (namely,) as it were by word of mouth, euen from God himselfe, *Arise and goe to Nininie*: yet they must haue their warrant from him, else their calling is vnlawfull.

Hcb. 5. 4.

But now heere is another authority crept into the Church, that makes so many Idolls, which haue eyes and see not, tongues and speak not, eares and heare not, and that is this, when one stallerh vp another into Moises chaire, not hauing Moises rodde, nor Moises spirit. But this gall will not hold spurring. Further I obserue, that as the word of the Lord came to *Ionah*: so the word of  
the

*The calling of Ionah.*

the Pope came to his Priests, Iesuits, & Seminaries, but so and in such sort many times, that they are drawne to Tiborne while masses are said for them at Rome.

*The word of the Lord came vnto Ionah, &c.*

That which came vnto him was not alwaies with him, but so it was, that when the word of the Lord came vnto any of the Prophets, then they were well furnished with abilitie to teach, to preach, to reprove, or to command whomsoever the Lord would haue so handled. As by example : Nathan the Prophet bid Dauid the King, that hee should build a Temple, 2. Sam. 7. and 1. Chron. 17. And a litle after he came and bid him that he should not build it. Where we see, that when he bid him build it, then the Spirit of the Lord came not vnto him to bid him so to doe. And therefore the Spirit of God came vnto him the very same night, and bid him that he should goe to Dauid, and bid him that he should not build it. For this is euident, that as God himselfe is constant, so his Spirit and his word are constant, and therefore neuer saith and vnfaith one thing.

Again, the Prophet Elisha said, 2. King. 4. that the Shunamites heart was grieued, but the Lord had hid it from him: and had not as then declared the same vnto him: which doth note vnto vs, that the same word whereby the Lord hath, and doeth reueale maruellous things vnto the Prophets, was not now vpon him, neyther is alwaies vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaseth him.

Also Daniel said, that the Lord did not reueale the Kings dreame vnto him, for any wisdome that hee had more then any liuing, but onely for the Kings sake, and for the poore people of Gods sake: and so you must thinke of vs that are the Ministers of the Gospell, that the Lord doeth not reueale his will vnto vs, for any wisdome

2. Sam. 7.

1. Chron. 17.

2. King 4.

Dan. 2. 30.

*The calling of Ionah.*

dom or worthines that is in vs, more then other men, but for your sakes, & that we might reueale it to you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good.

From the calling we come to the charge.

*Arise and goe to Ninine that great, &c.*

God commeth and findeth vs all asleepe, then he bids vs arise; for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to Peter: When thou art conuerted, strengthen thy brethren, teaching them by your experience.

Now adaics men take vpon them to reprooue others for committing such things as themselues haue practised, and do practise without amendement, notwithstanding their diligence in teaching others their dutie; they can teach all the doctrine of Christ sauing three syllables, that is, *Follow me*. Therefore these are like some Taylors which are very busie in decking and tricking vp of others, but goe both bare and beggerly themselues. Yet they will not let vs plucke out the mote that is in their eyes, vntill wee haue plucked out the beame which is in our owne eyes.

*Go to Nininie.*

Niniue was the greatest and the antientest Citie in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it, rather for the greatnesse and beautie thereof, then for the name of Ashur, which was the builder and first founder thereof, as we reade in the booke of Genesis. It had a faire name, but foule deedes, like this Citie.

*Goe to Nininie, &c.*

God would not suffer any people to bee vnaught; therefore he hath written this name in great letters, easie to be read of all. The heauens declare the glory of God, and the firmament sheweth the work of his hands. They haue no speech nor language, without them is their  
H voyce

Luk. 12. 30.

Gen. 10. 12.

Psal. 19. 1. 3.

*The calling of Iunah.*

Rom. 1. 19. 20.

Gen. 6.

Gen. 19.

Act. 16. 6.

voyce heard. Their line is gone forth through all the earth, & their words into the ends of the world. In them is manifest for all what may bee knowne of God. For his eternall power and God-head are seene by the creation of the world: but especially hee teacheth some by his word also. Therefore he sent vnto the old world Noah, Lot to Sodome, Moises to Israel, and heere *Iunah* to Niniue. But when Paul with Silas and Timothy had gone throughout Phrygia, and the region of Galatia, they were forbidden of the Holy ghost to preach the word in Asia. Then came they to Mysia, and sought to goe into Bithynia, but the spirit suffered them not.

*Goe to Niniue.*

Reu. 2. 4. 5.  
1. Cor. 10. 12.

The Iewes would not heare the word of God by *Iunah*, and therefore the Lord sent him to Niniue. They that grieue the spirit, quench the spirit. Then goes the Prophet from Samaria to Niniue. The word was in Samaria, it went thence to Niniue: the Gospell was at Ephesus, it is come into England: it is gone out of the Citie, but it may depart from England againe. If any thinke that he standeth, let him take heede lest he fall.

But the Prophet goes from Samaria to Niniue, that was, both to shake off the dust of his secte, to witnesse against them their obstinacie and hardnes of heart: and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voyce of one Prophet; yea and that with one sermon: whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may bee to signifie, that the Iewes for their contempt and negligence should be reiectet: and the Gentiles should be receiued into the fauor of God, that they might bee an holy and sanctified people vnto the Lord in their trouble.

*The calling of Ionah.*

*That great Citie.*

Niniue had fifteen hundred towers in it, as some doe write, and a hundred & twenty thousand little children (as it is noted in the end of this story) therefore it may well be called a great City : but the greater it was, the more vngodly it was. For as one man taketh sicknesse of another : so one man is infected by the wicked wordes and ill example of another, and so taught to sinne the more, till the measure of sinne be full.

*And cry against it, &c.*

First God biddeth him; Arise and shake off all impediments, & then to goe and call them to the battell, and now he bids him cry out against them, and so terrifie them. Euery Prophet is a crier, as appeareth where the Lord biddeth Esay to lift vp his voice like a trumpet. Euery Prophet must both bee plaine and bold, and this many times maketh the poore seruants of God to speake their mindes as plaine and bold, as if they sate in iudgement. *Iohn* was a voyce, a voyce would not serue; he was the voice of a cryer, and yet hee could not make all the crooked straight, nor the rough plaine.

And because all the Preachers of the Gospell should cry, that is, preach zealously, in the second of the Actes it is written; The Holy ghost came downe in fire and tongues : but this fire is quenched, and the tongues are tied vp; so that they that should cry are starke dumbe : but though they cannot speake, they can see, they can see if a great benefice fall, though it be an hundred miles off; and Pharaoh had more care of his sheepe, then wee haue of our soules.

If Preachers were not deafe, they needed not to crie one to another; but such is the dumbnesse of Preachers, and the deafenes of all sorts of hearers, that there is great slownesse of followers, so that there is but little good done, and but a few fruits gathered.

Ionah. 4. 11.

Esay 48. 1.

Luk. 3.



*The calling of Ionah.*

Mar. 16. 70.  
72. 74.  
Prou. 28. 9.

If ye were not deafe, we neede not to crie, but because yee be dull of hearing, therefore wee cry with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare as well as we to cry? Yet the cocke croweth when men are asleep, yea the cocke croweth, and still Peter yet denieth his Master.

Before you cry vnto the Lord, heare what the word crieth vnto you, and let not your workes crie for vengeance while your tongues cry for mercie.

When men heare the Preacher speake against pride, hypocrisie, couetousnesse, or anie other sinne, then they looke one vpon another, as though it belonged not vnto them: but who can say his heart is cleane?

*And cry against it.*

Our sins buffet God on euerie side, as the Iewes buffered Christ, first on the right side, then on the left side, and neuer leaue till they haue prouoked him to cry against vs. When God cries, then we should weepe, considering wherefore hee cries: for there is nothing that can prouoke the Lord to cry but sinne, and that hee euer crieth against. Doe what you will, and say what you will, and the Lord will not be offended with you, vnlesse you sinne: but if you commit sinne, he is iust, and therefore will not leaue til he hath by crying slaine either you, or sinne, that raignes in you. For as an angrie man euer pursueth that which he hateth, vntill he hath destroyed it: so the Lord crosseth and followeth vs with his iudgements, vntill he hath slaine that which most deadly hee hateth, sinne.

*And cry against it, &c.*

Reproofe is the necessariest office, yet is it least regarded, yea most abhorred. For now wee thinke if one reprove vs, he hateth vs. But the Lord saith, Leviticus 19. Thou shalt not hate thy brother in thine heart, thou shalt reprove

Lc. 19. 17.



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reproue him, & suffer him not to sinne: noting thereby, that if we flatter any in their sinne, or see them sinne, and not reprove them for it, it is a manifest signe that we doe it of hatred, how great loue and good will soeuer wee pretend toward the: seeing the matter tends to the hurt of their soules, and the offence of God.

Yea, if a Preacher reprove sinne, he is thought to doe it of hatred, or of some particular grudge: and to be too busie, too bitter, too sharpe, too rough, and therefore say, he should preach Gods loue and mercy, for he is a Preacher of the gospell, he tells vs of, & threatens with the law, and so throwes vs downe too low, some to despair: as though we preached the law onely, or chiefly, and not the Gospell also continually, to them that loath and strue against their sinnes, though they sinne greuously. Others, as though they were galled, will say, let him keep his text, or they will say, he is beside his booke: as though no text in Scripture reproued sinne, and so of all doctrines, the doctrine of reproofe and reprehension of sinne, is most contemned, and least esteemed. But let a Preacher preach darke mysteries, or prophane speeches, or vnprofitable fables, or friuolous questions, or curious inuentions, or odde conceits, or braine-sicke dreames, and any of these will be more welcome vnto them then reprehension, which is most profitable and necessariest of all. Balaams Ass neuer spake but once, and then he reproued. Then if Balaams Ass reproued Balaam, how much more ought Balaam to reprove Asses, or such as will be no otherwise then beasts in their behauiour? But perswade your selues beloued, which is most true, though we speake as if we were angry with you, and threaten as if we would hurt you, and crie against you as if we hated you, yet we loue you in the dearest blood we haue, and therefore, though with persecution we preach the law to leade you to the Gospell; we preach iudgement, that you may finde mercie; wee

Num. 22. 28.

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preach hel to bring you to heauen; whatsoeuer & how soeuer, we preach, we doe all to fill your hearts with ioy in beleeuing, and hauing made you fruitfull in all good workes, present you without spot, nay glorious also, as a virgin most beautifull, to the Lord of all grace & glorie, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and charged to cry: but what should he cry? Indeeede it is not expressed in this place. But what then? Why then the Papists may say, that he was charged to crie against them for neglecting their traditions. Assuredly they may with as great truth and as much probabilitie, as they doe gather out of diuers places of the new Testament, that they ought to be obserued. But *Ionah* hath nor left it doubtfull what he was to cry, for in the third chapter, verse 2. the charge is repeated, and thus expressed: Goe and proclaim against it the proclamation which I speake vnto thee. He was then to cry what God had commanded him. O that none would crie but what God had commanded!

But what did God command him to crie? euen that which he afterward cried: Yet fortie daies, and Niniue shall be oueturned. Oueturned? yea ancient Niniue, faire Niniue, proud Niniue must be destroyed. No man sits so high, but destruction sits aboue him, and will fall on all that persist in their defection. Iustice would haue come against them, before it cried against the; but God the most gracious would haue them cried against, that they might cry out, woe and alas for their sinnes, so preuenting deserued and threatned vengeance: for they hearing the crie of God, cried out themselues, and that in great humbling to God, so God heard their cries, and tooke pitty on them.

Isaiah was commanded to cry, and he cried: All flesh is grasse, yea all the glorie thereof like the flower of the field. The grasse withereth, the flower fadeth when the

sj.irit

John 16. 12.

Ioh. 21. 25.

Acts 1. 3.

1. Tim. 6. 20.

2. Tim. 1. 13.

and 22.

Isa. 40. 6. 7.

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spirit of Iehouah bloweth on it. Surelie the people is  
grasse. Iohn was commanded in the spirit of Eliah to  
cry, and he cried, Prepare the way of Iehouah, make  
euen in the desert a path for our God. And *Ionah* was  
commanded to cry, and he cried: *Yet fortie daies, and  
Niniue shall be ouerthrowne*. And all the Preachers of  
the gospell are commaunded to cry, and that *alonde*,  
not to spare, to lift vp their voyces like a trumpet, to  
shew Gods people their defections, and the house of Ia-  
cob their sinnes. And then also, if they thereby be truely  
humbled, to proclaime vnto them, their iniquitie is par-  
doned, they haue receiued at the hand of Iehouah dou-  
ble for all their sinnes. *It is required of the disposers of Gods  
secrets, that they be found faithfull*. And woe to them  
that loue the pleasures of sinne, more then the glory of  
God.

*For their wickednesse is come vp before me.*

*For, &c.* We haue heard the charge it selfe giuen, hea-  
uy newes, that a most beautifull Citie, a most rich Citie,  
a most populous Citie, and a most ancient Citie, must  
be ouerturned, and that within fortie daies; what is the  
cause? Their wickednes is come vp before me: as if hee  
had said, Niniue hath followed her lusts, and forgotten  
the Law, to satisfie her desires; she hath notoriously dis-  
pised her soueraigne, defied all wel-meaning, all good  
dealing: and this is known to the iust Iudge, and at his  
barre she is arraighd, and her accusers stand crying at  
the barre for iustice. Therefore she may no longer bee  
forborne, execution of iustice must needs be done: let  
her therefore prepare for death; and that she may Cry a-  
gainst her. *yet fortie daies and Niniue shall be ouerturned:  
for their wickednesse is come vp before me.*

When God sends criers vnto a people, it is a most ma-  
nifest signe that their wickednes is come vp before him,  
which doth cause him thus to exclaime, thus to cry out  
against them. And then if they will not repent whilest

Esay 40.  
Matth. 3. 3.  
Ion. 1. 2. &  
3. 2.  
Isa. 58. 1.

Isa. 40. 4.  
1. Cor. 4. 4.

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Gods criers continue crying amongst them, the Lord of Hostes will rise vp in armes against them.

*Their wickednesse.*

Nah. 1. 3. 9.

3. 1. and 2.

11. 12.

Zeph. 2. 15.

Nah. 3. 4.

Will you see the Niniuities sins in a scroll, that withall you the daughters of Niniue may see, that wealth and wickednes goe together, prosperity and securitie kisse each other. Niniue (saith Nahum) was like a poole of waters, most populous, and full of all store, which to increase, it was wholly full of lying, deceit & fraud, full of robberie, oppression, and all violence, a bloodie Citie: whereby it encreased in wealth, they flourished in honour and glory, and therefore as Zephaniah hath it, was a reioycing, a rioting Citie, safe securely, and proudly contemned others, saying, I am, and none is besides me. Moreouer, it was the Mistris of witchcrafts, a most idolatrous citie, yea sold people through her whoredomes, and Nations through her witchcrafts, and made other idolatrous like her selfe, as 2. Kin. 16. 10.

*Their wickednesse is come vp before me.*

Sinne mounts vp on hie, like the tempter which led Christ vnto the top of the pinacle, to behold al the pleasures of the world at once, and then because wee haue falne down before the god of this world, and tempted the God of heauen, whether he be iust, or no; therefore wrath speakes out of the fire, Now thou hast taken thy pleasure, thou must take also thy punishment.

A most heauy and greuous thing it is, if you knew what you are doing here, and what your sinnes are doing at the barre of Gods iust iudgement. For euen now before you came hither, you were seruing the diuell in sinne, but now it is too late to speake of it, and where are they now? flesh and blood could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended vp before the face of the eternall God, to stand at his barre and cry for vengeance

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to fall vpon vs, for committing such hainous sinnes against the maiesty of God.

An arrow is swift, the Sunne is swifter, but sinne is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen, & is condemned to hell, for though Nimrod could not climbe vp to heauen, his sinnes flew vp to heauen: and though wee stay below, our sinnes ascend high, like the tower of Nimrod, but they sling vs down to confusion, & we become Babel. For when we sinne we are as the shel-fish which the Eagle taketh, and flieth into the aire with, and then letterth it fall vpon the rockes, and so dasheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on hie, and throweth vs downe low vpon the rockes of shame and contempt, and terroure of conscience: and so hauing crushed vs, & bruised our very bones, consumes vs with double death, the graue deuouring vs, hel swallowing vs.

*Is come vp before me.*

To them which aske, how our sinnes ascend and flie vp before God; I answer, God here speakes vnto vs after the maner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified God had seene their wickednesse.

We fast as before him, we pray as before him, we giue almes as before him, and wee doe euery good thing as before him, because we doe it freely, and as it were, not caring who looks vpon vs. But we sinne as behind him, because we hide and cloke our sinnes, and commit them in secret, loath that men should spie them: our conscience in such actions accusing vs, & instantly telling vs, we are about that which we cannot iustifie. And wee suppose that we sinne behinde him, because wee sinne herebelow, saying with our selues in the consideration of our blinded hearts, as Eliphaz accused Iob to haue said:

Iob 27. 22.

13  
14

said : Is not God in the height of heauen ? and see the highnesse of the starres, how high are they ? Therefore how should God know it ? Should he be able to see through the darke ? The thicke cloudes are a couering to him, that he may not see, and hee walketh vp and downe the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot see vs : as if God could not know, what man cannot spie. But let vs not deceiue our selues, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea the secretest thoughts and imaginations of it. Againe, man can see but one thing at once, he cannot turne his right eye one way, & left eye another : he cannot see before him & behinde him with one looke : but God seeth all things at all times. Though we sinne as closely as we can for feare of hatred, or shame of the world, or for any other respect, yet God saith, your sinne is come vp before mee. For though we couer it, and hide it, and colour it, yea and as it were bury it as well as lieth in vs, yet all is open vnto him: therefore he saith, your sinne is come vp before me.

For when we speake euill, he is all eares to heare vs, and when we doe euill, he is all eyes to beholde it: Therefore, O foolish man, doe not thinke that God seeth not which man seeth not : for when he lookes vp, he sees all below also, and when he lookes downe, he sees all aboue also. If he should not, much wickednesse should lie in darknes vnrewarded, and men should not be terrified from sinne, but rather by the example of other allured to sinne freely secretly. For Ananias might haue gained by his craft, if God had not seene his heart, which men saw not: but God saw his distrustfull, and dissembling, and corrupt heart, therefore he lost his goods, and his life too.

Acts;

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If God had not seene that which men see not, Gehezi might haue gained a bribe for his labour, when he ranne after Naaman the Assyrian, & tolde him a lie for his profit. But God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a leaper for his labour. A fearefull example for such as take bribes, yet many care not what bribes they take, so men see it not.

2.King. 5.

The man that said, Be merry my soule, and take thy pleasure for many yeares, might haue done it, had not God seene him: but hee espied him falling to godlesse securitie, and threatned him, that night to bereaue him of his soule. Forget it not yee that abound in wealth, whose cup runneth ouer. If God had not seene Achan take vp the peece of gold, he had kept it to himselfe for his labour, and no man should haue knowne where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? Achan would neuer haue stolē if he had known that God did see him. Gehezi durst neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the kings hearing? neither would we lie, nor sweare, nor steale, nor hurt, nor be prophane at any time, if we cōsider that the Lord seeth vs, & remembred that he watcheth vs: if we would do this, sinne might go a begging for want of seruice. Therefore if you wil marke but this part of my sermon, that God seeth all, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame wil not doe before men: and you would say euen whē your hād is at it, I wil not do it, because the Lord seeth me. But as when we sin though in secret, he is all eies to see vs, & when he sees it requisite to make some example, to teach all, that when man cannot nor wil not discouer vs, he will shew that he saw vs; then  
he

Luk. 12.

Ios. 7.



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he is all hand to punish and plague vs, and in the end, to roote vs out from all our pleasures: so when we repent, he is all mercie and loue; and when we amend our liues, and leaue all our wicked waies, to walke before him euer after in holines, then he is all truth and righteousness, to forgiue vs all our former wicked life, and to wash vs from all our vncleannes. Now therefore repent thee of all the euill that thou hast done, lament truly, runne and hie thee as fast as euer thou canst to the throne of grace, prone whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sinnes speedily came vp before God, and vehemently cried for punishment. No doubt the Angel that cryed; Fallen is, fallen is Babylon the great, Reu. 18.2. though he cried vehemently with a loud voyce, cried not so audibly as thou shalt heare the spirit of truth crying & assuring thee thy sins are forgiven thee; the God of glorie loueth thee, sinne shall no longer raigne in thee, no euill shall hurt thee, no good thing shall be wanting to thee, all things shall work together to the best for thee. Wilt thou any more? he shall euer dwell with thee, in whose presence is the fulnes of ioy, and at his right hand pleasure for euermore. Repent therefore, but repent truly, loath all sinne, grieue that thou hast committed any, shie every sinne, yea whatsoeuer occasions of it, and a'l appearance of euill: but loue the truth also, and follow all holines, & as much as in you is, haue peace with all men, and the God of peace will encrease your peace in Christ Iesus.

All which euen this point that we speake of, viz. whatsoeuer we do, God seeth vs, most sufficiently assur-eth vs of: for this so often repeated speech, Reu. 2.2. 9.13. and 3.1.8.35. *I know thy workes;* is spoken as to rouse the dead Sardians, 3.1. and to heate the lukewarme Laodiceans, 3.15. so to commend the faith, hope loue, patience, &c. of the other Churches, and so to sta-

blish

Rom. 6. 14.  
Psal. 91. 10.  
34. 10. and  
84. 11.  
Rom. 8. 38.  
2. Chro. 16.  
Psal. 16. 11.  
1. The. 5. 22.  
2. The. 2. 10.  
Heb. 12. 14.



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blish, and set them forward therein, knowing he is iust,  
and a liberal rewarder of them that seeke him, Heb. 11. 6.

*Their wickednesse is come vp before me.*

Sinne once committed, casts no doubts of comming  
presently before God: but the thoughts of the heart of  
the carnall man thinking of the way to heauen, are the  
faint Spies that went to the land of Cannan, which say,  
that iourney is farther then you are able to goe all your  
life, the way is like a thicker, & the doore like a needles  
eie: therefore it is impossible for you to come thither.  
But when you send faith, hope, & loue, ( those messen-  
gers of peace and truth ) they will bring you word, say-  
ing, your ruffles must bee ruffled, and your fardingales  
crusht, pride must be put off, and other sinnes; and none  
shall be kept out of heauen, but such as loue the world  
better then heauen, or such as will take their sinnes with  
them; for they bee vnseeming the fashion of that coun-  
trie: so that ere we come thither, wee must leaue  
them; like the shadow when wee goe into the  
doore, and wee must shake hands  
with them, and bid them  
farewell.

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*FINIS.*

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**T H E**



## THE REBELLION OF IONAH.

3 But Ionah rose up to flee unto Tarshish from the presence of the Lord, and went downe to Iapho, and found a ship going to Tarshish: so hee paid the fare thereof that he might goe with them to Tarshish from the presence of the Lord.



He charge giuen to Ionah hath hitherto bin spoken of, now it followeth to be shewed, how it was by Ionah discharged. First Ionah rebelliously neglected it, then being chastised, and so repenning, he faithfully discharged it. First therefore let vs consider his rebellion: after ward we shall see his correction.

*But Ionah rose vp to flee to Tarshish from the presence of the Lord.*

We cannot stand to speake of Tarshish, nor what it is to flie from God, but this shall be our meditation: Ionah the Prophet was commaunded to goe to Niniue, and there to cry out against sin, to preach against pride, and all kind of vngodlinesse, thereby to reclaime them, and stirre them vp, in laying open their sinne, and the punishment that hanged ouer them, that they might speedily repent, and so turne away from them the wrath of God thereby deserued. How beautifull should haue beene the seete of him that should haue brought so powerfull a message, as should haue wrought such an happy effect? How blessed should Niniue haue beene when

*The calling of Ionah.*

when the Lord had vouchsafed them so great mercie? but still one flie or other marres the whole box of oylment: As soone as he was commanded to goe thither, Satan stood in the gap, and enticed him to goe to Tarsish, for he thought, that if he could let *Ionah* from going to Niniue, then first of all he should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of conscience, decay of gifts, or the like: but visible also, whereby the people to whom he had preached, might thinke he was some false Prophet, as they are euer ready to condemne for hated of God, whom they see grieuously afflicted. And so secondly the people should be hardened in their sins, and obstinately condemne euer after, him, his like, and their preaching too. And thirdly, the godliest, the most populous, & the wealthiest City in Assyria should be destroyed, the good with the wicked, the yong with the old, one with another, all should vnrepentant die in their sinnes, and so the very Angels in heauen should mourne. So that he thought he should by stopping *Ionah*, euery way gaine well by his labour.

Ecd. 10. 1.

Therefore he comes to *Ionah*, he flatters him, he rempts him, thus he begins with him: It is good that men looke before they leape, haste makes waste, words are not alwaies to be taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldest goe to Niniuy? Why? doth he regard idolaters, and his professed enemies, so that to haue them admonished of their ruine, he will bring shame vpon his own people? for the very going of a Prophet from Israel to preach to Niniuy, must needs proclaim that there is more hope of most sinfull Gentiles, then of naturall Israelites. And how couldest thou seeme so to thinke of thine owne Nation, thine owne brethren, thine owne blood, the chosen of God? Or if thou doe, shalt thou not thereby procure their vtter hatred

*The rebellion of Ionab.*

cred for euer, and make them to detest both thy person, and whatsoeuer thy preaching, whatsoeuer thou hast beere tofore, or hereafter shalt teach them?

What? for thy faithfull prophecyng heere among Gods people, will God, thinkest thou, recompence thee, thee whom he hath made reuerend, and to be honoured of Kings and Princes of Israel: recompence, I say, thee with shame and contempt among heathens, yea, with a cruell death, or with a more miserable life? For what other successe may bee hoped for at the Niniues hands of such a message by thee? For thou knowest they haue all Iewes in contempt: therefore when thou shalt come among them, and tell them not these few words onely, and in this forme which God hath spoken them in, for if thou so doe, who will not count thee rather a mad-man then Gods Prophet? But at large, that there is one all-seeing, most iust, almighty, and euerliuing God, and no moe? and so all their gods are no gods but idols: and that they aboue all other haue giuen his glory to stockes and stones, worshipping them for gods, alluring and enforcing others likewise to dishonor him: that they haue abused his blessings most vnthankfully, most vngodly to all excesse, and are most proud contemptners of their betters, & most notorious drunkards, gluttons, fornicators, adulterers, theetes, oppressors, witches, murderers, and the like; & therefore haue so prouoked him that is most merciful & patient, that he will without all pity destroy man, woman, yong and old, high and low amongst them; yea, their very Citie also, and all that is therein, whereby they haue beene so wicked, and that within fortie daies.

When, I say, thou being a Iew, shalt tell them this, thus in despite reuile (for so they will take it) thus vtterly condemne them and their gods: will not the best of them mocke and despise thee? will not the rest gnash their teeth at thee, bee readie to teare thee in peeces, put thee

*The rebellion of Ionah.*

thee to exquisite torments, condemne thee to some horrible death, or continue thee in intollerable paines, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind and tender father, will recompence thy faithfulness, with sending thee so far to sustaine such misery: It were impiety to think he willed it, it is blasphemy, terrible blasphemy to think he commands it: for it is to condemne him of vnkindnes, for thou hast shewed seruent loue; of vnruth, for hee hath promised it should go wel with the iust; of iniustice, for godlinesse should haue the reward due onely to wickednesse. Yea he should seeme contrary to himselfe, to charge thee cruelly to murder thy selfe, which hath commanded all to kill none, if he should will thee to prouoke that bloody citie so. But the very thing it self also argueth, God meant nothing lesse then to commit thee to such danger, or that thou shouldst do to the proud Niniuites such a message. For to what end shouldst thou so cry against that Citie? to make them flie, and so to free them from destruction? How shouldst thou then not bee found a false Prophet, and God a lier? What then? To bring them to repentance & then to spare them? how should not God so againe be found vntrue, & thou his lying messenger? what then? To conuert them, and so to destroy them? what iustice were that? and how contrary to his promise to Salomon? 2. Sam. 7. 14. Therefore it is manifest, God meant not thou shouldst go and cry so against Niniue, but signified that thou wert as good, for any good may be done here, to exclaime so like a frantike man against Niniue, as to preach in *Samarita* any longer now. Men here are so hardened that they contemne all, part are so cloyed that they loath all, the best part little esteeme all that is preached: of none is the word accounted pretious, of none reuerently heard: and therefore thou shouldest for a time, to make the word pretious, and to sharpen mens affections towards it, giue ouer preaching heere, and where thou

*The rebellion of Iouah.*

wilt refresh thy selfe a while. Now heere thou maiest not be idle: at Tarshish thou maiest be quiet: thou maiest at Tarshish that famous Citie, among the strangers of many Countries, heare many strange things, much delight thy self in the variety of their maners, in the abundance of all things, with great pleasure liue. No time so fit as this to see the worlde. At Iapho thou canst not want shipping thither. Seeme not to make small account of this kindnesse of God, defraud not thy selfe of the graunted good.

Thus Sathan is euer crossing, tempting, enticing vs when wee are or should be addressing our selues to doe the will of our God. So was Moyses, Jeremy, Ezechiel, Nehemiah, Christ himselfe tempted, being about most notable workes. What said our Sauour to Peter? Sathan hath desired to sift and winnow you as wheate. Who are these whose perill sathan so earnestly desireth? Euen Peters, and Iames, and Iohns. No maruaile, for Christ himselfe, though acknowledged the Sonne of God, was most fiercely assaulted of the tempter fortie daies, and then indeed was left, but it was onely for a season, Luke. 4. 13. Therefore neuer dreame of a truce with Sathan, whosoever thou be, whatsoever thou art about to doe. For the enemy, the enuious foe, the tempter, the false accuser goeth about continually seeking whom he may deuoure. Now his manner of tempting is, first and most vsually with flattering, but yet very often with most terrible threatning. For whatsoever we doe or feelee, cometh from one of these three spirits, the spirit of sathan, the Spirit of God, or our spirit. Now our owne spirit of it selfe is alwaies occupied about worldly things, seeking delights in pleasures, nor disquiet by threats. The spirit of God is gentle, louing, and mecke, nor forcing, nor threatning. Therefore Christ saith, If any will follow me let him deny himselfe and take vp his crosse daily, &c. And mark his spirit, he saith nor, you shall follow me, but

Exo. 3. 11. &  
4. 10. 13.  
Ier. 1. 6.  
Ize. 3. 14. 15.  
Neh. 2. 19. 4. 2  
8. 5. 5. 6. 6.  
7. 10.  
Luk. 22. 31. 32  
Matth. 4. 1.  
L. k. 4. 2. 4. 13  
1. Pet. 5. 8.

Luke 19. 13.

*The rebellion of Ionah.*

you shall denie your selues, and take vp your crosse, but if any will follow me, let him deny himselfe, and take vp his crosse: *Let him.* The same is to be seene in the Canticles, where he saith: Open vnto me my sister, my loue, my dowe, my vndefiled. For mine head is full of dewe, and my lockes with the droppes of the night. For when she opened not vnto him, making most vnmeet excuses, though he had most louingly praied, and liuely vrged her to open, and she most vnkindly, most vnworthily had denied, yet he went his way mildly without any threats. But the spirit of Sathan takes another course: For when by lying and deceit he cannot allure to sinne, he threatens most fearfully with sinne, griefe, or losse of goods, solitarines and want of pleasure, and sometime by his ministers, impes of his owne likencesse, hee threatens death, and deadly torments, whatsoeuer they may inflict vpon any.

Cantic. 5. 2.

3.

2. 4. 6.

Christ saith; If you will follow me. If you will: but he saith, I will make y e follow me, and doe as I bid you, you shall haue fire and fagot, scalding lead and burning pitch; if you will not follow mee, you shall, whether you will or no: we will make you doe as we command, saith his eldest sonne Antichrist, vsurping authority ouer nations, and inflicting torments on the Saints. His order of rempting is, first to make vs doubt of the word of God: whether such and such doctrine be true, such and such an action bee commanded, such and such a promise, such and such a threatening be certain. Then secondly he falles to flat denying of it, this doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not condemned. And then comes he in with his contradiction, contrary assertions, & countermands. For there is no commandement of God, but the diuell commands the contrary, & he is euer gaine saying that which God saith. For our God saith vnto Adam, if you eate of the forbidden fruit, you shall surely die: the diuell came

Gen. 3. 17.

*The rebellion of Ionah.*

Gen. 3. 4. 5.

1. Pet. 5. 5.

Mat. 23. 39.

Ioh. 6. 27.

Rom. 12. 2.

1. Iohn 3. 18.

and herold them, first *it is not certaine you shall die*: then, you shall not die; then thirdly, you shall be as gods, knowing good from euill. God saith, submit your selues one to another in brotherly loue: the diuell saith, first, you neede not to abase your selues so much; secondly, you should not yeelde to others: then thirdly, aduance your selues, and contemne others. God saith, Loue thy neighbour as thy selfe: the diuell saith, first loue little and outwardly, then, loue none but thy selfe: then thirdly, hate thine enemies, enuie thy betters, disdain thine equalls, despise thine inferiours. God saith, Labor for that foode that perisheth not: the diuell saith, first, care not much for it: then secondly, contemne it: then thirdly, stirre not an inch for it. God saith, Forsake the world: the Diuell saith, first, neglect not the world; then, loue the world, then thirdly, giue ouer your selues vnto the world aboute all, follow the world with all the lusts thereof.

Now, the meanes whereby the diuell tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures, either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom hee should preach, and him selfe, *Ionah* is here tempted, and so thus reasoneth with him selfe: I haue long preached vnto the Iewes, which are the chosen people of God, & seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlines, and therefore will esteeme my words the lesse.

Thus *Ionah* is loath to lose his labour, and puts in a doubt where he needes not, because he considered not the great power of God in mens hartis. The Niniuites are heathen people, and therefore (saith *Ionah*) why should I venture my selfe amongst them? For seeing my owne countrymen kicke against my wordes, and

can



*The rebellion of Ionah.*

cannot abide to heare the word which commeth from the Lord to reprocue sinne, then how much more shall I be despised by these, and persecuted to death? Thus flesh and blood standeth staggering when it should doe any good, misdoubting troubles, iealous of his owne ease: but when it goeth about to doe any mischief, it neuer considereth the danger, it weigheth not the following wo: yet doing good, it is vncertaine whether all will not according, or euen aboue our hope succede; it is more likelie we should be kept safe: but doing euill, mischief most certainly is procured, not danger onely, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receipt of those things which much would reioyce vs. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his body and life) that hee should goe and preach vnto a sauage heathen people that neuer heard of preaching, and that this doctrine; that there is but one onely true God, to them who will serue a thousand, and cannot abide the contrary to be spoken.

Deut. 6 4.

If a Preacher were commanded to goe and preach at Rome gates, against Antichrists iurisdiction & the idolatry that is so inordinately vsed in that Sinagogue of yuclannes, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this preacher would go from a reasonable quiet estate touching his body, to venture his life among such cruell tyrants: I feare hee would rather content himselfe with his present ease, then commit himselfe to so likely miserie.

If I goe to preach vnto these infidels, saying, yet forty daies and Ninuie shall be destroyed, then (saith *Ionah*) it may be, they will repent, & God wil haue mercy vpon them, so I shall be counted a false Prophet for my labour. And thus we regard our credite more then the glory of God, in the obedience of his will: and rather then we

*The rebellion of Ionah.*

would receiue any reproch by your doings (in the sight of the world, ) we rather choole to enter into no great action touching the glory of God, and the good of the Church. In respect of the Israelites and himselte : If I leaue mine owne people, and preach vnto the Gentiles (saith *Ionah*) I shall bring shame vpon Israel before all people, because a Prophet is gone from them for their obstinacie, choosing rather to preach vnto vncircumcised Gentiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the childrens disgrace then the Fathers dishonour, and their despight, then his displeasure. Sathan is too well acquainted with mans nature, and so more cartainelie knowes, then we wisely consider, that all Adams sonnes are from labour easily brought to loiter: more willingly from feare and paine, to securitie and pleasure : therefore seldome or neuer doth he in tempting omit this enticement; It will be for thy ease, for thy delight, for thy securitie. Therefore he saith to *Ionah*, not onely the way to Niniue is long and dangerous, thy person and message odious, therefore thy travell must needs bee tedious, thy troubles greuous, &c. but also thy passage to Tarshith is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this he assaulted Christ himselfe, saying, when hee had shewed him all the Kingdomes of the world, and the glory of them: All these will I giue thee, &c. And doth hee not so also euermore perswade vs, this good; this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale? if if you will leaue the society, the exercises, the profession, and the company of the children of God, and serue me, and worship mee : preferring your couetousnesse, your pride, your lust, before the seruice of God : not being scrupulous to sweare for your gaine sometime, nor to lie for your pleasure, nor to cosen for riches : then you shall not onely be free from

### *The rebellion of Ionah.*

the reproches wherewith professors are overwhelmed, and the contempt wherein they are had, and the manie heauy sighes that they are forced to fetch, but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth liue in ease with al pleasure, procuring euery thing your at hearts desire.

Thus *Ionah*, which way soeuer he looke, is tempted on euery side : tempted to sinne, but not constrained : vrged, but not compelled : for the diuell hath power to entice to sinne mightily, but not to enforce violently. Loe then comforts against this crosse. Our enemies power is in our Fathers hands : and our Sauour prayeth for vs being most glorious in heauen, as he on earth in humility prayed for his Apostles, that our faith faile vs not. Behold then also encouragements to fight against his assaults : yet see a greater God hath giuen vs: this priuiledge, this promise haue we : Resist the Diuel, and he shall flie from you, *Iam. 4. 7.* God hath giuen no promise to the diuell, that if he perswade hee shall preuaile, if he vrge, we shall yeelde : what a shame is it to vs, that Sathan is bolder in tempting, then we are in resisting? Is he not? O that we could truly say, wee are as wise, as watchfull, as thoughtfull to withstand Sathans assaults, as he is wilie, vigilant, and more then diligent to assault.

But what doth *Ionah*, thus as we haue heard by Sathan assaulted? resists he as manfully as the Diuell hath set on him cunningly? Alas no, *Ionah* is no sooner dissuaded to goe to Niniue, then he is perswaded it were great folly: he is as soone resolued as he is enticed to go to Tarshish, thinking it a chiefe point of wisdome to seek his owne ease, his owne pleasure, his owne sweet delight. One said, God spake, and it was done. Surely the diuel also but speakes, and it is done, for he is such an orator as no man can deny him. For who can gaine say him that counselleth as a special friend, yea as a most holy Angell?

*1. Co 10. 11.*  
*Rom. 8. 34.*  
*Luke 22. 32.*

*Gen. 1.*

*The rebellion of Ionab.*

2. King. 5. 21.  
2. Tim. 4. 10.  
Mat. 16. 48. 70  
Gen. 11. 8.  
Gen. 17. 13.  
14. 18.  
Gen. 16. 43.

Eph. 6. 11. 14.  
10. 16.  
1am. 1. 7.

Num. 22. 8.  
19. 21.

For he would seeme to be not onely careful, both to keepe vs from danger, and the feare thereof, and to procure vs all good: but also jealous of Gods honour, fearefull lest men should despise the word, and so their owne saluation: therefore he made not onely Gehezi to take a bribe, Demas to embrace the world, Judas to betray his Master, and Caine to kill his brother, but Rebecca also to perswade Jacob, and Jacob to be bold by lying to seeke for the blessing: yea the Father of the faithfull to commit folly with Hagar, as here *Ionab* not to go to Ninuie, lest, forsooth, God should not be true of his word: as if what to man seemeth vnlikely, that were with God impossible, and he could not be righteous, vnlesse wee shew our selues impious.

We haue seene some causes why. sathan assaulting vs, hee straight ouercomes vs: would any see more? we haue bin taught his power, malice, watchfulnes, and wiliness: we haue most fit and sufficient armor ministred vnto vs: we haue a promise, that resisting him, we shall make him flie from vs. Therefore surely we forget our enemy, or neglect the promise, or take not to vs the whole armour of God, specially we like not that armor-bearer humility: submit your selues to God, and then resist the diuell. But moreouer, we to our owne certaine perill and paine (so corrupt are we) ioine with our enemy, more readie to doe his will then Gods word. Hereof no doubt foolish Balaam asked againe and againe, till God seeing him bent contrary to that he had bin commanded, lest him vnto himselfe: and so Balaam went on in sinne so long, till the very Ass whereon he rode, was constrained to reprove him. But would you howsoeuer Sathan tempts, not be turned by him out of the right way? howsoeuer he fights, not to be foiled by him? would you haue him soone to forsake you, speedily to flie from you, that is, would you resist him? for when wee begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing

*The rebellion of Iouah.*

thing it is, being euery way encouraged to fight, to shew our selues most dastardly cowards : how dishonourable to our captaine Christ, to yeeld the victory to his deadly enemy: how dangerous for our selues, knowing he is a most cruell tyrant, and most inexorable, that most glorieth and specially takes pleasure in putting vs to the most bitter paine that possibly he can, and therefore hauing overcome vs, will for euer continue vs in most intollerable torments. Yea, saiest thou, these things considered would make vs couragiously to encounter with Sathan, and so soone to conquer him ; but he comes often as a friend, as an Angell of light: how shall I then descry him, that I may defie him and make him to flie?

How? here indeed is the hardnes: for he is a notable hypocrite, the father of hypocrisie. But thou must follow the counsell of Christ, Reu. 3. 18. Thou must anoint thine eies with the eye. salve, that thou maiest see. Thou must be fulfilled with the knowledge of Gods will in all wisdom & spirituall vnderstanding, & moreover watch and be sober. And lastly, consider, first how thy spirit is affected: for our owne spirit (by nature euermore hard) if it be moued by the spirit of God, is sad, soft, and slow: but if it be moued by the spirit of Sathan is proud, boisterous, and stout: then, whether that which thou art indeed moued to be good or euill: if good, that is, agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the spirit of God, how soeuer they seeme to proceed of our selues. But if it be euill, that is, not agreeable with the word of God, then it is alwaies either a lust of our corrupt nature or a suggestion of Sathan. Wherefore it is a sure way to say when we are tempted to euil, this motion is of the diuell, for euen our corruption came of his suggestion. For the spirit of man is alwaies tolled betweene these two contrary spirits, the spirit of God procuring our saluation, & the spirit of sathan seeking our condemnation.

So

Col. 1. 9.  
1. Pet. 5. 3.

*The rebellion of Ionah.*

So that if any will get the victory of Sathan, he may not be without the spiritual sword, which is the word of God Ephesi. 6. 17. Yea, he must haue the word of God dwell in him plenteously, Col. 3. 17. and cry still, Open mine eyes, O Lord, Psalm. 119. 18 Give me vnderstanding, 34. and encline mine hart vnto thy testimonies, 36 and beware that he submit himselfe duely, and diligently watch.

Thus *Ionah* tempted, hath consented to neglect his charge, and doth he forth-with repent? No, he prepares himselfe to his purposed iourney. *But Ionah arose to flee vnto Tarshish.* As *Ionah* was no sooner tempted to goe to Tarshish but he yeelded, so as soone as hee had yeelded, forth-with he to go. So *Ionah* made himselfe a run-away, and shewed himselfe a disobedient seruant to his God. And in the meane while, Niniue set on the score, and had no hoe with them in working wickednesse: but still filling the cuppe of all abominations, ranne downe to hell with as much force and speede as they could. So Niniue is still Niniue, but *Ionah* is not like *Ionah*, for the Prophet is flying, and sin is crying, and so al fall'es to confusion.

*But Ionah arose vp to flee vnto Tarshish, &c.*

*Ionah* flyeth vnto Tarshish before he would goe to Niniue; and euery one is like the sonne which said hee would not, before he went: and so sinne is borne first, as Esau was borne before Iacob. Therefore if euill may compare with goodnes in particular actions, in al mankind corrupt, euill may say he is the ancients. But as soone as thou perceiuest any euill cogitation or motion in thy selfe, be thou wroth with it, nip it in the head, put it to death, and then the vncleane spirit that hath long bene strong, and with delight dwelt in thee, will soone be weary of thy house, and say as the euill spirit said; Here is no dwelling for vs, let vs goe to yonder heard of swine.

Gen. 35. 25. 26

Math. 8 31.

*But*

*The rebellion of Ionah.*

*But Ionah arose up to flie vnto Tarshish, &c.*

*Ionah* was sent to Niniue, but he went toward Tarshish. And so it is alwaies with vs, wee are euer doing that we should not doe. For either we doe nothing, or that which we are not commaunded, or else otherwise then we are commaunded. Sometime most rebelliously we do that which we know the Lord straitly forbiddeh. And as *Ionah* tooke Tarshish for Niniue, so we take the diuell for an Angell, light for darknesse, &c. *But Ionah rose up, &c.* They that should preach at Niniue, are flying to Tarshish, and though hee bee like a drone, yet doth hee, euen the Non-resident, keepe his benefice fasting, feasting himselfe: but wilt thou keepe it still? go and preach at Niniue as ye haue been doubly commaunded, or for shame leaue your priuledge and benefice: but they stand staggering, ashamed to keepe it, and loth to leaue it. For the sweete morsels of Baals priests are pleasant vnto them, that they cannot find in their hearts to leaue them, as long as they are able to keep them. But no maruaile that *Ionah* fled to Tarshish, when he should go to Niniue. For this is a stumbling vocation amongst men, yea reiected by the children of this world which alway kick against it: so that if you would aske for a painefull vocation, this is it; if for a thanklesse vocation, this is it; if for a contemptible vocation, this it is: for reproouing, we are reprov'd: blessing, we are cursed: preaching peace we make war: proclaiming liberty, we are imprisoned; doe what we can, we are persecuted: & for our worke worthy of loue, we receiue of the most, hatred: of few yea very few, not any more then a cold affection. Hereof it hath come to passe that Moises and Ieremy called, excused themselues; Ezekiel hauing receiued his charge, went in bitterness & indignation of his spirit, and seuen daies neglected his charge, as *Ionah* here doth his: and Moises, Eliah, and Ieremie, at length complained: & (which to the best men is the greateit griete)

it

Ex. 3. 11. 4. 10.  
13.  
Ier. 1. 6.  
Ize. 3. 14. 3. 35  
Exo. 1. 5. 2. 7.



*The rebellion of Ionah.*

1. Kin. 19. 10.  
and 14.  
Ier. 20. 7.

it is as easie almost to wash a blacke Moore white, as to conuert a sinner, because Sathan is euer crossing men doing the will of God; but specially hindring the course of right-preaching. For the Lord was not so earnest to stop the way of Balaam, lest he should commit wickednes, as the duell is earnest to stop the way of euery *Ionah*, lest he fulfill righteousnes, that is, cry against Ninuie, longing, and duely that is, wisely, and earnestly labouring to conuert Ninuie.

*But Ionah rose vp to flie vnto Tarsis from the presence of the Lord, &c.*

The righteous fall, and now no lesse then a Prophet, yea such a Prophet as was the figure of Christ. But who would haue thought that such a Prophet should flie from the Lord, yea and that when he should doe him most seruice? who counteth that no wickednesse now, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example: therefore let him that thinks he standeth, take hee lest hee fall, for the way is slippery wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be encountred and overthrowen, and the liker to haue a most greuous fall, except the Lord doe mightily vphold thee, seeing such a one cannot stand in the sight of his so mortal enemy, but by him receiueth so greuous a fall. Secondly, if thou see *Ionah* flie, Moses murmure, David fall to adultery, Salomon to Idolatry and Peter to forswear his Master, then maist thou learn not to trust to thine own strength, for it is weaknes; not to thine owne wisdom, for it is sinfull; but seeke helpe and craue strength at the hands of Almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth; which doth not bruse the broken reede, nor quench the smoking flaxe, but doth rather encrease our zeale then diminish it. Thirdly, iudge wisely

Iam. 5. 5.  
Mark. 12. 20.



*The rebellion of Ionah.*

wisely of the fal of *Ionah*, not rashly condemning him for his fault: for although *Dauid* ioyned murder with adultery, yet he repented, and is the deere child of God.

*And he found a ship going to Tarshish.*

*Ionah* was no sooner come to *Sapho*, but he goes to the hauen, or meetes with Mariners, and presently vnderstands of a ship, not going to *Niniue*, but to *Tarshish*. As soone as hee set forward to flie from God, *Sathan* straighwaies prepared a ship, so that temptation and occasion of sinne doe alwaies goe together. Shall *Iudas* lack money, or *Ionah* stay for a ship? No (saith *Sathan*) by the mouth of his ministers; here *Iudas*, take thee money, and betray thy Master; and *Ionah*, here is a ship for thee: goe haft thee away, and flie from the presence of the Lord. For the diuell is alwaies a very seruiceable and pleasant diuell to such as flie from God: he can finde occasion at all times, and meanes, and instruments fit for that purpose. If thou wilt flie from God, the diuel will lend thee both spurres and a horse, yea a post-horse, and that will carry you swiftly and lustily away, vnto all vanitie and vngodly lusts. Therefore if any will aske what the diuels occupation is, it is to tempt, to entice by all meanes, to prouoke to sin, and then to prouide vs of the meanes to practise our purpose to commit (and as *Iames* speaketh) to bring forth sinne.

*And he payed the fare thereof.*

This mony was cast into the Sea, it did him as little good, as if hee had vtterly lost it: it had beene good for him if he had lost it, for it did him much harme. There are many that will spend and waste, they care not how much vpon cards and dice, and vnlawfull games, this money also is cast into the Sea, for it doth them much more harme then they know of, it doth them no good, it were good for them they had not a penny to lose. And so men care not what they pay for vanities & braueries, the most part of which is vnprofitable, & rather hurtfull then

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Luke 16. 17.  
1. Sam. 23.  
10. 11.

then necessary for them, but onely for the vaine vse of the present time, and for some vaine respect: this also is cast into the Sea, and better should they be, if they had it not to lauish, and to their owne and many others hurt so to garnish themselves. Men care not what they pay for their vanities, so it doth please their mind for the present, without consideration of the end and vse thereof; but they will giue little or nothing to do good withall: so that Lazarus can get nothing, and Dauid can get no meat. Shall I take my bread and my wine, and the flesh which I haue prouided for my shearers, & giue them vnto one, whom I know not, saith churlish Nabal? We can be content to giue any thing, or do any thing to win the world thereby but we will giue nothing nor doe nothing, thereby to win the kingdom of God.

We haue heard *Ionah* confessing that hee received a charge to goe to Niniue, but hee arose and fled toward Tarshish, and went downe to Iapho, and found a ship, going to Tarshish, and paid the fare thereof, and went downe into it: heereafter we shall heare, that being entered the ship, hee went to sleepe, and slept soundly, and being wakened, hee confessed not his sinne, but suffered the Mariners to deuise to find out for whose cause they were so troubled, and at length also the lots to bee cast, neuer confessing it vntill he was enforced to it. VVhat needed hee to rehearse all this? had it not bene enough to haue said, that he left his businesse vndone, hee was a sinner? No, for God would haue men to know the stubbornnes and disobedience of *Ionah*, in that this thing was not done vpon the sudden, but vpon deliberation, and in no short time, but in some continuance, while he went from Samaria to Iapho: and thence was departed, and had some while sailed. In which space hee had leasure enough to haue repented, but did not. *Ionah* confessed his sinne, that hee should not once haue listened to sathans assaults or reasons of the flesh, and when hee had

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had listned, he should not haue liked them, and when he had liked them he should not haue consented to obey them, and when he had consented he should not haue put them in practise; he should not haue fled toward Iapho; and when he was come to Iapho, he should not haue gone to the hauens; and when he came to the hauens, hee should not haue paid the fare; and when hee had paid the fare, he should not haue entred the ship, and when he was entred the shippe, he should not haue hoysed vp the sailes, and sailed, and gone to sleepe. But this he did, teaching that sinne runnes on wheelles, as it were downe a hill in all post-hast, and neuer staies till it arriue euen in hell. For *Ionah* thought because he came safe to Iapho, therefore he might goe to the hauens; & because he came well to the hauens, therefore he might pay the fare; and because he paid the fare in peace, therefore he might take shipping; and because he entred the ship in safety, therefore he might hoysse vp the sailes to goe, and because hee hoysed vp the sailes without danger, therefore he might go securely to sleepe, and safely to saile to Tarshish.

So sinnes follow one another like linkes of a chayne, till the tempest of destruction breake it in sunder. So saith the forlorne sinner, I haue sworne, and God did not punish mee, therefore I will steale: I haue stoln and God did not punish mee, therefore I will kill: I haue killed and God did not punish me, then why may I not doe what I list? I may do this as well as I haue done other things heeretofore. But if *Ionah* had considered with himselfe that God is the Lord, who is all-seeing & almighty, from whom nothing can be concealed, hee would neuer haue taken his journey to Iapho, or when he came to Iapho, hee would not haue paid the fare, or when he had paid the fare, hee would not haue entred the ship, or when he was gone into the ship, he would not haue hoist the sailes, but rather would haue leapt out from that ship that should carry him from his God,

carry-

Heb. 4. 13.

carrying him from his duty: but he forgets himselfe thinking the creatures can hide him from the Creator, which is an absurd thing to thinke, seeing nothing can bee hid from him: neither would any, I say, adde drunkennesse to thirst, or heape sinne vpon sinne, or suffer an euill thought to take place in him, if they consider that the iust Iehouah beheld them in all their very thoughts. All those that pity *Ionah*, let them pity themselves; for if we consider our owne estate, wee haue as many, and as foule finnes in vs, as there were in *Ionah*, yea in *Niniuite*. *Ionah* confessed his sinne, that we might confesse. Hee confessed it freely, hee confessed it fully, that hee knew his masters will, but not onely did it not, but also took another course quite contrary to that which hee was commanded: and that not in purpose onely, but in deede also; not for an houre, but a long time; not in struggling with his weaknes, but in a profound vngodly carelesnesse, or in struiuing to ouer-master his conscience, accusing him for his wickednes. And wherefore hath hee written it but to admonish vs narrowly to looke to our selues, and manfully to fight that we may stand where he fell; and when we haue fallen, as freely and fully to confesse it to God alwaies, and to man also, when wisedome commaunds.

FINIS.

*At London Printed for William Leake, dwelling in  
Pauls Church-yard at the signe of the Holy  
Ghost. 1610.*